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THE WORSHIP O

ROCAL PRINCIPLE

IN

AMERICA

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E. G. SQUIER, A. M

ARCHÆOLOGICAL ASSOCIATION; MEMBER OF THE AMERICAN ET
OF NATURAL SCIENCES; THE AMERICAN ASSOCIATION FOR THE
ICAL SOCIETY OF NEW YORK; THE HISTORICAL SOCIETY OF MASS
SSEE HISTORICAL AND ANTIQUARIAN SOCIETY, ETC., ETC., ETC.

C. C. ?

with having been successful in discovering the truth, it is when many
unite in producing the same results."—HIGGINS' CELTIC DRUIDS.

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By E. G. SQUIER,

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American native origin -

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EDWARD O. JENKINS, PRINTER,
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foundation

ANCIENT TEOCALLI NEAR TEHUANTEPEC, OAXACA, MEXICO.
(See Lord Kingsborough's Mexican Antiquities, vol. vi, p 468.)

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ERRATA.

Page 21, 9th line from top, for "Suyra" read "Surya."
" 40, 11th line of note, for "Iris" read "Isis."
" 43, 11th line of note, for "Vira'j," read "Virâj."
" 60, 15th line from top, for "*Budra*," read "*Rudra*."
" 70, 18th line from top, for "Mandns," read "Mandans."
" 71, 4th line from bottom, for "Son," read "Sun."
" 82, 14th line from bottom, before "purposes," insert "the."
" 83, 4th line from bottom, for "temple," read "chapel."
" 159, 13th line from top, for "Tonaeacihua," read "Tonacacihua."
" 169, 11th line from bottom, for "*Kueph* or *Cnuphis*," read "*Kneph* or *Cnuphis*."
" 202, in title of engraving, for "Mss.," read "Ms."
" 224, "Fig. 57" should be "Fig. 58."

PREFACE.

I HAVE been for some years engaged upon a wo.. comprehensive design, in which I propose to bring t. gether, under a single view, all such leading and well authenticated facts as may be accessible, relating to the aboriginal monuments of the American continent, which shall serve to illustrate not only their character and origin, but also the ancient and as yet unwritten history of the New World, and the relation which its aboriginal inhabitants sustained to the great primitive families of the other Continent. A work of this scope and magnitude, it can readily be understood by every one at all acquainted with the subject, must require many years to its completion, especially when, as in my own case, it can only be prosecuted in the intervals of other and more practical duties. Pending, therefore, the submission of this work to the public judgment, I have thought it not improb..e that service might be done to the cause of scien.. the publication of some of its parts,—if not by .. rectly to the stock of new facts and demonstr.. ts, at least by directing the attention of inv.. li.. to subjects hitherto but little considered, but .. l of high interest, and having an important bear.. ne grand Archæological and Ethnological p.. nnected with the his-

tory of man in America. In separating these parts from their original connections, where they sustained an intimate relation to other and mutually illustrative chapters, they have necessarily assumed a somewhat fragmentary character, with frequent abrupt transitions, some repetitions, and numerous references to foregoing facts and deductions. Circumstances have prevented me from reconstructing them,—the only mode in which these defects might be remedied,—and in these respects I must crave the indulgence of the critical reader.

Some points which I have attempted in some degree to illustrate in the following pages, are the essential identity of some of the elementary religious conceptions of the primitive nations of the Old and New Worlds, and the similarity in their modes of expressing them, or rather the similarity in their symbolical systems, of which I regard the machinery of creation, the multiplication of gods, and the investing of them with attributes, as parts. Upon some of these points the aboriginal monuments of the continent are eminently suggestive; and, as illustrated by the recorded conceptions, known doctrines and rites, and trasmitted traditions of the ancient inhabitants, in many respects, conclusive. Upon these unimpeachable witnesses I have for the most part relied, in arriving at the hypothetical conclusions put forward in these chapters.

It has been remarked by the illustrious Humboldt, that in investigating these subjects, "we shall be surprised to find, toward the close of the fifteenth century, in a world which we call new, those ancient institutions, those religious notions, that style of building which seem in Asia to indicate the dawn of civilization."*

* Researches, (Introduction,) p. 9.

very would naturally be,
s, and monuments, are
ion,—especially as such
ıony with popular preju-
ınd will hesitate in ac-
without inquiring how far similar conditions,
ıstitutions, mental, moral, and physical, may
proximate institutions, religions, and monu-
common or cognate type. The opinions of
olars cannot be taken as conclusive in this
inquiry; at no previous period of the world's history
have the materials for prosecuting it been so abundant
as now. The great collateral questions of natural
science which have been settled within a few years,
the knowledge which maritime and land discoveries have
given to us of nearly every nation and people on earth, of
their religions, institutions, history, habits, and customs,
enabling us to institute comparisons between them all,
and to weigh the relations which they sustain toeach
other,—these are advantages which students have not
hitherto enjoyed, and for the want of which no ability
could adequately compensate. For no sciences are so
eminently inductive as Archæology and Ethnology, or
the sciences of Manand Nations; none which require
so extensive a range of facts to their elucidation.

In pursuing my investigations, I have sought only to arrive at truth, however much it may conflict with preconceived notions, or what are often called "established opinions." I have no system to sustain, no creed to defend; but entertain as many hypotheses as there are possibilities, and claim to be ready to reject or accept according to the weight of evidence and the tendency of facts. In this spirit, I either fear nor deprecate criticism, but on the contrary, desire it; and so far

from regarding him with [illegible] temper, point out what i[illegible] deduction, shall esteem [illegible] imposing an obligation [illegible] I reserve to myself, more [illegible], the privilege o[illegible] altering, and if need be, of wholly rejecting [illegible] may be advanced in this or succeeding vol[illegible] shall value nothing which may be published [illegible] so far as it shall meet the rigid requiremen[illegible] sophy and truth.

The following numbers of this series ar[illegible] prepared, or far advanced in preparation:

I. The Archæology and Ethnology of Central America. Illustrated.

II. The Mexican Calendar. Illustrated.

III. The Mythological System of the Ancient Mexicans. Illustrated.

IV. The Semi-Civilized Nations of New Mexico.

New York, April, 1851.

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TO THE

Chevalier Jomard,

ER OF THE INSTITUTE OF FRANCE,

AND

President of the Geographical Society of Paris,

THIS MEMOIR

IS RESPECTFULLY DEDICATED BY

THE AUTHOR.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

The discovery of America, in the fifteenth century, constitutes a grand era in the history of the world. From that period we may date the rise of that mental energy and physical enterprise which have since worked so wonderful changes in the condition of the human race. It gave a new and powerful impulse to the nations of Europe, then slowly rousing from the lethargy of centuries. Love of adventure, hope, ambition, avarice—the most powerful incentives to human action—directed the attention of all men to America. Thither flocked the boldest and most adventurous spirits of Europe; and half a century of startling events sufficed to lift the veil of night from a vast continent, unsurpassed in the extent and variety of its productions, abounding in treasures, and teeming with a strange people, divided into numberless families, exhibiting many common points of resemblance, yet differing widely in their condition, manners, customs, and social and civil organizations.

Along the shores of the frozen seas of the North, clothed with the furs of the sea-monsters whose flesh had supplied them with food, burrowing in icy caverns during the long polar nights, were found the dwarfed and squalid Esquimaux. In lower latitudes, skirting the bays and inlets of the Atlantic, pushing their canoes along the shores of the great lakes, or chasing the buffalo on the vast meadows of the West, broken

up into numerous families, subdivided into tribes, warring constantly, and ever struggling for ascendancy over each other, were the active and fearless Hunters, falling chiefly within the modern extended denominations of the Algonquin and Iroquois families. Still lower down, in the mild and fertile regions bordering the Gulf of Mexico, more fixed in their habits, half hunters, half agriculturists, with a systematized religion, and a more consolidated civil organization, and constituting the connecting link between the gorgeous semi-civilization of Mexico and the nomadic state of the Northern families, were the Floridian tribes, in many respects one of the most interesting groups of the continent. Beneath the tropics, around the bases of the volcanic ranges of Mexico, and occupying her high and salubrious plains, Cortez found the Aztecs and their dependencies, nations rivalling in their barbaric magnificence the splendors of the oriental world, far advanced in the arts, living in cities, constructing vast works of public utility, and sustaining an imposing, though bloody, religious system. Passing the nations of Central America, whose architectural monuments challenge comparison with the proudest of the old world, and attest the advanced condition and great power of their builders, Pizarro found beneath the equator a vast people, living under a well organized and consolidated government, attached to a primitive Sabianism, fixed in their habits and customs, and happy in their position and circumstances. Still beyond these to the southward, were the invincible Araucanians, together with numerous other nations, with distinctive features, filling yet lower places in the scale of advancement, and finally subsiding into squalid counterparts of the Esquimaux in Patagonia.

These numerous nations, exhibiting contrasts so striking, and institutions so novel and interesting, it might be supposed, would have at once attracted the attention of the learned of that day, and insured at their hands a full and authentic account of their government, religion, traditions, customs, and modes of life. The men, however, who subverted the empires of Montezuma and the Incas, were bold adventurers, impelled for the most part by an absorbing avarice, and unfitted

by habit, as incapable from education and circumstances, of transmitting to us correct or satisfactory information respecting the nations with which they were acquainted. The ecclesiastics who followed in their train, and from whom more might have been expected, actuated by a fierce bigotry, and eager only to elevate the symbol of their intolerance over the emblems of a rival priesthood, misrepresented the religious conceptions of the Indians, and exaggerated the bloody observances of the aboriginal ritual, as an apology, if not a justification, for their own barbarism and cruelty. They threw down the high altars of Aztec superstition, and consecrated to their own mummeries the solar symbols of the Peruvian temples. They burned the pictured historical and mythological records of the ancient empire in the public square of Mexico; defaced the sculptures of her monuments, and crushed in pieces the statues of her gods. Yet the next day, with an easy transition, they proclaimed the great impersonation of the female, or productive principle of Nature, who in the Mexican, as in every other system of mythology, is the consort of the Sun, to be no other than the Eve of the Mosaic record, or the Mother of Christ; they even tracked the vagrant St. Thomas in the person of the benign Quetzalcoatl, the Mexican counterpart of the Hindu Buddha and the Egyptian Osiris!

All these circumstances have contributed to throw doubt and uncertainty over the Spanish accounts of the aboriginal nations. Nor were the circumstances attending European adventure and settlement in other parts of the continent much more favorable to the preservation of impartial and reliable records. The Puritan of the North and the gold-hunter of Virginia and Carolina, looked with little interest, and less complacency, upon the "wilde salvages" with which they were surrounded, and of whom Cotton Mather wrote, that "Although we know not *when* nor *how* they first became inhabitants of this mighty continent, yet we may guess the devil decoyed them hither, in hopes that the gospel of the Lord Jesus Christ would never come to destroy his absolute empire over them."

The Jesuits and other enthusiasts, the propagandists of the Catholic faith among the Northern tribes, were more observant

and correct, but their accounts are very meagre in matters of the most consequence, in researches concerning the history and religion of the aborigines. All treated the religious conceptions and practices and transmitted traditions of the Indians with little regard. Indeed, it has been only during the last century, since European communication with the primitive nations of Southern Asia, and a more intimate acquaintance with Oriental literature, have given a new direction to researches into the history of mind and man, that the true value of the religious notions and the recorded or transmitted traditions of various nations, in determining their origins and connections, and illustrating their remote history, has been ascertained. And even now there are few who have a just estimation of their importance in these respects. It may, however, be claimed, in the language of the traveller Clarke, "that by a proper attention to the vestiges of ancient superstition, we are sometimes enabled to refer a whole people to their original ancestors, with as much if not more certainty than by observations made upon their languages, because the superstition is engrafted upon the stock, but the language is liable to change." "And however important," says an eminent writer upon the history of India, "may be the study of military, civil, and political history, the science of nations is incomplete without mythological history, and he is little imbued with the spirit of philosophy, who can perceive in the fables of antiquity nothing but the extravagance of a fervid imagination."* It is under this view, in investigating the history of the American race, its origin, and the rank which it is entitled to hold in the scale of human developement, that the religious conceptions and observances, and authentic traditions of the aboriginal nations become invested with new interest and importance.

Not that I would be understood as undervaluing physical or philological researches, in their bearings upon these questions; "for if the human mind can ever flatter itself with having dis-

* Tod's Rajast'han.—"The existence of similar religious ideas in remote regions, inhabited by different races, is an interesting subject of study; furnishing, as it does, one of the most important links in the great chain of communication which binds together the distant families of nations."—(*Prescott's Mexico*, vol. i. p. 59.)

covered the truth, it is when many facts, and those facts of different kinds, unite in producing the same result." In these departments, fortunately, we have had able and enthusiastic investigators. Humboldt, Vater, Prichard, Morton, Gallatin, Duponceau, and Pickering, have thrown a flood of light upon the subjects of which they have respectively treated, and it is a fact worthy of remark, that although pursuing different paths of research, they have nevertheless arrived at substantially the same results—the *unity* of the American race, and its radical difference in respect to all the other great families of the globe. (*See note A, at end of Chapter*)

No doubt wide disparities exist, and have existed, between the various nations and families of the continent. When, however, we separate what is radical from what is incidental, or the result of circumstances, it will be found that, elementarily, the various nations of the continent exhibit identities of a most striking kind. This is true not only of their physical characteristics, but of their languages and religions. If the savage tribes have retrograded from a higher condition of society; if, on the other hand, the semi-civilized nations have advanced from a savage state; or if, indeed, both the hunter and agricultural families are descended from a common stock, we may expect to find the greatest differences between them in such particulars as are affected by changes in modes of life, resulting from physical conditions, such as climate, food, and conformation of country; and expect to find the strongest signs of affinity in religious beliefs and conceptions, in traditions, and in such customs as are arbitrary, and not the spontaneous or the natural growth of a particular condition of things. Upon the plains of the West, Nature's grand pasture ground, we find the roving hunter, chasing the buffalo from one extremity of its vast range to the other, and in his habits and equipments exhibiting an entire harmony with his condition and circumstances. His necessities require fleetness, and all accommodating Nature has bestowed upon him a form of proper muscular developement, and capable of the requisite endurance. The skins of the buffalo he has slain, form the covering of his lodge, his bed, and his robe; its flesh sustains him, and from its hoofs, horns, and bones

he fashions his implements of the chase, his ornaments and domestic utensils. Its white skull, bleaching on the open plain, has become his "medicine;" shadowy buffaloes fill his wild legends; and the black bull is an emblem of evil and malignant portent, while the white cow is a token of auspicious significance. Among the thick forests, darkened with the pine and the hemlock, on the shores of the great lakes, are the hardy canoe-men, unsurpassed for their activity and endurance. Their fragile vessels are formed of the bark of the birch, while that of the hemlock and pine shut out the rains of summer and the snows of winter. Fish and wild fowl from the lakes, deer and bears from the mountains, supply them with food, and the furs of the beaver and otter protect them from the cold. The long nights of winter encourage the social sentiment, and are fruitful in stories of adventure; and the active fancy peoples the hills with gray, elfin creatures, and moulds the vague remembrances of primitive traditions into extravagant and often ludicrous forms, without, however, entirely effacing their original features. In the gloom of the "medicine lodge," are taught the mysteries of the Wabeno, and the potency of the mnemonic signs by which the supreme powers may be successfully invoked, and their traditional songs perpetuated. In lower latitudes, and along the shores of the Atlantic, where nature was more genial, and where the soil cherished the seeds planted in its bosom, were nations more fixed in their habits, cultivating the maize, and the means of subsistence being more abundant, bestowing more attention on their civil and religious organizations and institutions,—discussing the question of a balance of power in their councils, combining into confederacies, and altogether displaying that advance which invariably follows partial relief from the pressure of physical wants, in a climate not relaxing or enervating in its influences. The differences which these three groups of tribes or nations exhibit, are palpably none other than those which their widely differing circumstances have occasioned.

It seems very probable that the distinctive character of the American families would never have been called in question, had it not been for the necessity which many learned and pious

men have thought to be imposed by the Bible, of deriving all varieties of the human species from a single pair on the banks of the Euphrates. Taking it for granted that the American aborigines are the descendants of some one or more of the diversified nations to which earliest history refers, they have directed their inquiries to *which* of these their progenitors may be with most exactness referred. The hypotheses to which these assumptions have given rise are almost innumerable. That ascribing to them a Jewish origin has received the widest assent, not because it is one whit better supported than any of the others, but simply because the knowledge which is generally possessed of the character, habits, customs, religion, etc., etc., of primitive nations is derived from the scriptural account of the Jews. Forgetting that all people, at some stage of their advancement, must sustain many resemblances towards each other, resulting, as already observed, from a coincidence in circumstances, they have founded their conclusions upon what is conditional and changing, instead of what is fixed and radical. "They have," in the language of the philosophical Warburton, "the old, inveterate error, that a similitude of customs and manners, amongst the various tribes of mankind most remote from each other, must needs arise from some communication. Whereas human nature, without any help, will in the same circumstances always exhibit the same appearances."*

It yet remains to be seen how far an investigation of the religious conceptions and notions of the American race shall serve to confirm the results of physiological and philological researches. But this will prove an inquiry of great difficulty; for if we assume that the religious sentiment is inherent, and its expression in accordance with natural suggestions, then the nearer we approach the first stages of human developement, the more numerous and the more striking will be the coincidences and resemblances in the religious systems of the globe, however widely they may appear to differ at the present time. If, however, we shall find a general concurrence in what may be ascertained to be conventional or arbitrary in the various reli-

* Divine Legation of Moses, vol. iii. p. 991.

gions, then we may reasonably infer a community of origins, or a connection more or less remote.

As the result of a pretty extended investigation of the subject, it may be affirmed that the predominant religious conceptions of America have found their expression in some modification of what is usually denominated "Sun Worship," but which might with more propriety be defined to be an adoration of the Powers of Nature. This seems to have been, throughout the globe, the earliest form of human superstition, dating back far beyond the historical, and even beyond the traditionary period of man's existence. It seems to lie at the basis of all the primitive mythological systems with which we are acquainted, and may still be found under a complication of later engraftments and refinements, derivative and otherwise, in all the religions of Asia. It may be traced, in America, from its simplest or least clearly defined form, among the roving hunters and squalid Esquimaux of the North, through every intermediate stage of developement, to the imposing systems of Mexico and Peru, where it took a form nearly corresponding with that which it at one time sustained on the banks of the Ganges, and on the plains of Assyria. The evidence in support of these assertions is voluminous, but will, in part, appear in the following chapters. Upon the assumption that we are correct, there is, from our point of view, no difficulty in accounting for these identities, without claiming a common origin for the nations displaying them. Alike in the elements of their mental and moral constitutions; having common hopes and aspirations, whatever the form which, from the force of circumstances, they may have assumed; moved by the same impulses, and actuated by similar motives, it is not surprising that there should exist among nations of men the most widely separated a wonderful unity of elementary beliefs and conceptions. All have before them the suggestions of Nature, the grand phenomena of which are everywhere the same; and all from their observance would be apt to arrive at similar results. The idea of a beginning and of a creative power is clearly stamped upon all nature; and, in an obscure or more distinct form, is an inevitable result of human reasoning. This asser-

tion may be controverted by those who esteem this grand conception inherent, or the result of divine communications; but all are agreed that it is as universal as man. The simplicity of the original conception no doubt became greatly modified in the course of time. As the first step of religious refinement, the First Principle came to be invested with attributes which were commemorated and adapted to the comprehension of men through the medium of symbols; God came to be emblematized under a variety of aspects, as God the Life-giver, God the Omnipotent, the Eternal, the Beneficent, the Vigilant, the Avenger, the Destroyer. That this refinement in some instances degenerated from apparent into actual polytheism, cannot be doubted; but the instances will be found less common than is generally supposed, when we come to analyze the predominant religions of the globe. That a variety of symbols, all referring to the same great principle, yet having, to the superficial view, no relation to each other, resulted from this process, can therefore be easily understood.

In the absence of a written language, or of forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. That symbolism in a great degree resulted from this necessity, is very obvious; and that, associated with man's primitive religious systems, it was afterwards continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few. With the mass of men, the meaning of the original emblem,* or the

* "The learned Brahmans," observes Mr. Erskine, "acknowledge and adore one God, without form or quality, eternal, unchangeable, and occupying all space; yet they teach in public a religion in which, in supposed compliance with the infirmities and passions of human nature, the Deity has been brought more to a level with our own prejudices and wants, and the incomprehensible attributes assigned to him invested with sensible and even human forms."—(*Coleman's Hindu Mythology*, p. 1.)

The Brahmans allege "that it is easier to impress the minds of men by intelligible symbols than by means which are incomprehensible."

"In India the powers of nature are personified, and each quality, mental and

reason for its adoption, the necessity for its use being superseded, was finally forgotten, or but imperfectly remembered. A superstitious reverence, the consequence of long association, and encouraged by a cunning priesthood, nevertheless continued to attach to the symbol, which, from being the representation of an adorable attribute or manifestation of God, became itself an object of adoration. Such, it seems to me, was the origin of idolatry, in its common or technical sense.

The necessity for a symbolical system, which we have assumed as consequent upon man's primitive condition, existed alike amongst all early nations; and as the result of that uniformity of mental and moral constitution, and of physical circumstances, to which we have referred, their symbols possessed a like uniformity. We may take an example: the SUN, the dispenser of heat and light, the vivifier, beneficent and genial in its influences, the most obvious, as it is the most potent and glorious object in the natural creation, fitly and almost universally emblematized the First Principle. With its annually returning strength the germs quickened, the leaves and blossoms unfolded themselves; and beneath its glow the fruits ripened, and the earth was full of luxuriance and life. Under this aspect it was God the Life-giver, God the Beneficent. In its unwearied course, its daily journey through the skies, it symbolized the Eternal God. In its dazzling and intense splendor it reflected the matchless glories of the Being

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physical, had its emblem, which the Brahmans taught the ignorant to regard as realities, till the Pantheon became so crowded, that life would be too short to acquire even the nomenclature of their 33,000,000 of gods."—(*Tod's Rajast'han*, vol. i. p. 546.)

"You are yet unacquainted with the mysteries of our religion," exclaimed a Brahman to a Jesuit Missionary; "we do not worship a number of gods, in the extravagant manner you imagine; in the multitude of images, we adore one Divine Essence only."—(*Hist. du Christ. des Indes*, tom. ii. liv. 6.)

"It was not the intent of the priesthood at first to enslave their nation to the wretched superstition that did prevail. The necessity of expressing themselves by allegorical fables, before the invention of letters, and the keeping of these representations in their temples, accustomed the people to hold them sacred. When writing became familiar, and they had wholly forgotten their first meaning, they no longer set bounds to their veneration, but actually worshipped symbols which their fathers had only honored.—(*Savary's Egypt*, letter xxix.)

whose unveiled face "no man can see and live." It is therefore no matter of surprise that sun-worship was among the earliest and most widely disseminated forms of human adoration. It may be said to have been universal. Among nations the most remote from each other, from the torrid to the frigid zones, under one modification or another, this worship has existed. As Phre, or Serapis, among the Egyptians; as Bel, Baal, Belus, or Moloch, among the Chaldeans; Mithras of the Persians; Apollo of the Greeks; Surya of the Hindus; Odin of the Scandinavians; Baiwe of the Laplanders; or, as the chief object of adoration in Mexico and Peru, the sun has had its myriads of worshippers from the earliest dawn of traditionary history. Its worship spread over America as it did over Europe and Africa, and man's accredited birth place, in Asia. It was attended by simple, as also by complicated ceremonies. The Indian hunter of North America acknowledged his homage in silence, with uplifted arms and outspread palms, or by a breath from his half sacred pipe. And the Peruvian Inca, "the Son of the Sun," in his double office of priest and king, paid his adoration, with gorgeous rites, in temples encrusted with gold, and blazing with the reflected glory of the solar god.

Regarding then the uniformity which we have already pointed out in man's constitution, attended by a like uniformity of natural circumstances, as resulting almost of necessity in corresponding uniformity in his beliefs and conceptions, and their modes of manifestation, we shall be prepared to find in America the traces of a primitive religion, essentially the same with that which underwent so many modifications in the Old World, illustrated by analogous symbols, and attended by similar rites. We shall further be prepared to remark these resemblances as the natural results of fixed causes, without sinking the Atlantides in an overwhelming cataclysm, or leading vagrant tribes through deserts vast and regions of eternal snow; or invoking the shadowy Thorfinn, or the apocryphal "Madoc, with his ten ships," to account for the form of a sacrifice, or the method of an incantation!

NOTES TO CHAPTER I.

(A.)

It has been remarked that Asia is the country of fables, Africa of monsters, and America of systems, with those who prefer hypothesis to truth; and it is these alone who still continue audaciously to speculate upon the origin and connections of the American race, as if no grand leading points had been established, and as though here was afforded a legitimate field for unrestrained conjecture. It is not my purpose to go into a detailed exposition of what ethnologists have accomplished in their investigations of the various questions connected with this race; but I cannot omit a brief reference to some of the more prominent results of their labors. In the departments of physiology and philology, the inquiries of our countrymen have been conducted on a large scale, in a very complete and thorough manner, and with eminent success.

So far as the cranial, if not the general physical, characteristics of the American aborigines are concerned, we may regard the conclusions advanced by Dr. S. G. Morton, in that really splendid monument of scientific research, "*Crania Americana*," as substantially demonstrated, and as constituting so many fixed points in prosecuting future researches. His general conclusions, upon which all the others, in some manner, depend, is the essential peculiarity of the American race; and that the American nations, excepting perhaps those on the extremities of the continent, (and concerning which no sufficient data have as yet been collected to justify an opinion,) are characterized by a conformation of skull radically distinct from that of any of the other great divisions of the human family.

To use Dr. Morton's own language, his observations and researches tend to sustain the following propositions:

"1st. That the American race differs essentially from all others, not excepting the Mongolian; nor do the feeble analogies of language, and the more obvious ones of civil and religious institutions and the arts,

denote anything beyond casual or colonial communication with the Asiatic nations; and even these analogies may perhaps be accounted for, as Humboldt has suggested, in the mere coincidence arising from similar wants and impulses in nations inhabiting similar latitudes.

"2d. That the American nations, excepting the polar tribes, are of one race and one species, but of two great families, which resemble each other in physical but differ in intellectual character.

"3d. That the cranial remains discovered in the mounds from Peru to Wisconsin, belong to the same race, and probably to the Toltecan family."—(*Crania Americana*, p. 260.)

At first glance, these propositions may appear somewhat startling, and the inquirer may incredulously point to the disparities existing between the different nations of the continent, as affording a sufficient refutation of them. But if we can point to no other race on the globe which has exhibited so many modifications, it is because there is no other which, in its infancy, and before it was able to overcome or control natural influences, was so widely disseminated, and subjected to so many vicissitudes. History, nevertheless, has some singular examples of the changes which may be occasioned by circumstances, not only among nations of the same race, but of the same family. Dr. Morton points us to that branch of the great Arabian stock, the Saracens, "who established their seat in Spain, whose history is replete with romance and refinement, whose colleges were the centres of genius and learning for several centuries, and whose arts and sciences have been blended with those of every succeeding age. Yet the Saracens belonged to the same family with the Bedouins of the desert; those intractable barbarians, who scorn all restraints which are not imposed by their own chief, and whose immemorial laws forbid them to sow corn, to plant fruit-trees, or build houses, in order that nothing may conflict with those roving and predatory habits which have continued unaltered through a period of three thousand years."—(*Distinctive Characteristics of the American Race*, p. 15.)

"It is an adage among travellers," continues Dr. Morton, "that he who has seen one tribe of Indians has seen all; so much do the individuals of this race resemble each other, notwithstanding their immense geographical distribution, and those differences of climate which embrace the extremes of heat and cold. The half-clad Fuegan, shrinking from his dreary winter, has the same characteristic lineaments, though in an exaggerated degree, as the Indians of the tropical plains; and these again resemble the tribes which inhabit the region west of the Rocky Mountains, those of the great valley of the Mississippi, and those again which skirt the Esquimaux on the north. All possess alike the long,

lank, black hair, the brown or cinnamon-colored skin, the heavy brow, the dull and sleepy eye, the full and compressed lips, and the salient and dilated nose. These traits, moreover, are equally common to the savage and civilized nations, whether they inhabit the margins of rivers and feed on fish, or rove the forest and subsist on the spoils of the chase.

"It cannot be questioned that physical diversities do occur, equally singular and inexplicable, as seen in the different shades of color, varying from a fair tint to a complexion almost black; and this, too, under circumstances where climate can have little or no influence. So also in reference to stature, the differences are remarkable in entire tribes, which, moreover, are geographically proximate to each other. These facts are, however, mere exceptions to a general rule, and do not alter the peculiar physiognomy of the Indian, which is as undeviatingly characteristic as that of the negro; for whether we see him in the athletic Charib or the stunted Chayma, in the dark Californian or the fair Nicaraguan, he is an Indian still, and cannot be mistaken for a being of any other race.

"The same conformity of organization is not less obvious in the osteological structure of these people, as seen in the squared or rounded head, the flattened or vertical occiput, the high cheek-bones, the ponderous maxillæ, the large, quadrangular orbits, and the low, receding forehead."

These results, put forward upon the basis of a large array of carefully collected and well-digested facts, are well sustained by the opinions of other investigators, whose means of observation were very extended, and whose judgments will not lightly be called in question. Says Humboldt: "The Indians of New Spain bear a general resemblance to those who inhabit Canada, Florida, Peru, and Brazil. They have the same swarthy and copper color, straight and smooth hair, small beard, prominent cheek-bones, thick lips, expression of gentleness in the mouth, strongly contrasted with a gloomy and severe look. * * * Over a million and a half of square miles, from Terra del Fuego to the River St. Lawrence and Behring's Straits, we are struck, at first glance, with the general resemblance in the features of the inhabitants. We think that we perceive them all to be descended from the same stock, notwithstanding the prodigious diversity of language which separates them from one another. * * In the faithful portrait which an excellent observer, M. Volney, has drawn of the Canada Indians, we undoubtedly recognize the tribes scattered in the savannahs of the Rio Apure and the Carony. The same style of features exists in both Americas."

Dr. Prichard, after a carefulre view of the same field, presents the following concurrent inferences:

"1. That all the different races, aboriginal in the American continent,

or constituting its earliest known population, belong, as far as their history and languages have been investigated, to one family of nations.

"2. That these races display considerable diversities in their physical constitution, though derived from one stock, and still betraying indications of mutual resemblance."

In solitary, and we had almost said utterly unsupported opposition to this general testimony in favor of the physical uniformity of the American race, stands the assertion of M. d'Orbigny, that "a Peruvian is not less different from a Patagonian, and a Patagonian from a Guarani, than is a Greek from an Ethiopian or a Mongolian."

It is, however, proper to observe that M. d'Orbigny does not probably mean to be understood that there are radical differences among the South American nations, as marked as a literal understanding of this paragraph would imply. For there is no writer who attributes more striking results to the influence of natural causes. He states that the color of the South American nations bears a very decided relation to the dampness or dryness of the atmosphere. People who dwell forever under the shade of dense and lofty forests, clothing the dark valleys which lie under the steep declivities of the eastern branches of the Cordilleras, and the vast, luxuriant plains of the Orinoco and Marañon, are comparatively white; while the Quichua, exposed to the solar heat in dry, open spaces of the mountains, are of a much deeper shade. This is confirmed by Schomburgh and other accurate observers.

Regarding the conclusions of the above authorities, in respect to the physical traits and craniological characteristics of the aboriginal Americans, as amply sustained by the great number and variety of facts which they have presented, and which have never been disputed, we turn next to the department of Philology.

Here we find the results of the investigations of a number of learned men, among whom the late Albert Gallatin stands pre-eminent. The researches of this gentleman were mostly confined to the languages of the North American nations, but he nevertheless got together and carefully digested a mass of materials upon this somewhat abstruse subject, as much exceeding in extent and value the results of the labors of his predecessors in the same field, as the data collected by Dr. Morton exceed those of other investigators in his peculiar department. But as we are dealing only with results, it is foreign to our purpose to do much more than present Mr. Gallatin's conclusions. These are substantially the same with those arrived at by Dr. Morton, although attained by a different path of investigation. He found the languages of North America, notwithstanding their apparent diversity, to be in their elements *sui generis*, and radically the same: that is to say, characterized through-

out (with casual exceptions easily accounted for) by a construction and combination entirely peculiar. Says Mr. Gallatin,

"The investigation of the languages of the Indians within the United States, east of the Rocky Mountains and north of the States, as far as the Polar Sea, has satisfactorily shown that, however dissimilar their words, their structure and grammatical forms are substantially the same. A general examination of the Mexican proper, and of the languages of Peru, of Chili, and of some other tribes of South America, has rendered it probable that, in that respect, all or nearly all the languages of America belong to the same family. This, if satisfactorily ascertained, would, connected with the similarity of physical type, prove a general, though not perhaps universal, common origin."—(*Notes on the Semi-civilized Nations of Central America, etc.*, p. 10.)

Later investigations of the languages of the Indians of the Pacific coast, whose vocabularies were not sufficiently complete to justify a conclusion respecting them, at the time this paragraph was written, have shown, according to the same authority, that, "In their grammatical characteristics, so far as these can be determined, they belong to the same class as the other aboriginal Indians of America. Many of the forms are precisely the same as those which occur in the languages of the eastern and southern tribes of the continent."

The casual resemblances of certain words in the languages of America, and those of the Old World, cannot be taken as evidences of a common origin. Such coincidences may easily be accounted for as the results of accident, or, at most, of local infusions, which were without any extended effect. The entire number of common words is said to be one hundred and eighty-seven; of these, one hundred and four coincide with words found in the languages of Asia and Australia, forty-three with those of Europe, and forty with those of Africa. It can hardly be supposed that these facts are sufficient to prove a connection between the four hundred dialects of America and the various languages of the other continent. It is not in accidental coincidences of sound or meaning, but in a comparison of the general structure and character of the American languages with those of other countries, that we can expect to find similitudes at all conclusive or worthy of remark, in determining the question of a common origin. And it is precisely in these respects that we discover the strongest evidences of the essential peculiarity of the American languages; here they coincide with each other, and here exhibit the most striking contrasts with all the others of the globe. The diversities which have sprung up, and which have resulted in so many dialectical modifications, as shown in the numberless vocabularies, furnish a wide field for investigation. Mr. Gallatin draws

a conclusion from the circumstance, which is quite as fatal to the popular hypotheses respecting the origin of the Indians, as the more sweeping conclusions of Dr. Morton. It is the length of time which this prodigious subdivision of languages in America must have required, making every allowance for the greater changes to which unwritten languages are liable, and for the necessary braking up of nations in a hunter state into separate communities. For these changes, or modifications, Mr. Gallatin claims we must have the very longest time which we are permitted to assume; and if it is considered necessary to derive the American race from the other continent, that the migration must have taken place at the earliest assignable period.

These conclusions were advanced by Mr. Duponceau, as early as 1819, in substantially the following language:

1. That the American languages in general are rich in words and grammatical forms; and that, in their complicated construction, the greatest order, method, and regularity prevail.

2. That these complicated forms, which he calls polysynthetic, appear to exist in all these languages, from Greenland to Cape Horn.

3. That these forms differ essentially from those of the ancient and modern languages of the old hemisphere.

It is, however, but just to observe, that the credit of having first discovered the remarkable phenomena which the American system of languages presents, is probably due to the learned Vater, to whom the eminent Adelung left the work of completing the Mithridates or "Allgemeine Sprachenkunde." He observes: "In Greenland as well as in Peru, on the Hudson River, in Massachusetts as well as in Mexico, and as far as the banks of the Orinoco, languages are spoken displaying forms more artfully distinguished, and more numerous than almost any other idioms in the world possess. * * * * When we consider these artfully and laboriously contrived languages, which, though existing at points separated from each other by so many thousands of miles, have assumed a character not less remarkably similar among themselves than different from the principles of all other languages, it is certainly the most natural conclusion, that these common methods of construction have their origin from a single point; and that there has been one general source from which the culture of languages in America has been diffused, and which has been the common centre of its diversified idioms."

The same phenomena was adverted to by Humboldt, whose authority carries with it vast weight in all that relates to America. He says: "In America, (and this result of modern researches is extremely

important with respect to the history of our species,) from the country of the Esquimaux to the banks of the Orinoco, and, again, from these torrid banks to the frozen straits of Magellan, mother tongues, entirely different with regard to their roots, have, if we may use the expression, the same physiognomy. Striking analogies of grammatical construction are acknowledged, not only in the more perfect languages, as that of the Incas, the Aymara, the Guarani, the Mexican, and the Cora, but also in languages extremely rude. Idioms, the roots of which do not resemble each other more than the roots of the Sclavonian and Biscayan, have those resemblances of internal mechanism which are found in the Sanscrit, the Greek, and the German languages. * * It is on account of their general analogy in structure; it is because American languages which have no word in common, (the Mexican, for instance, and the Quichua,) resemble each other by their organization, and form complete contrasts with other languages of the globe, that the Indians of the missions familiarize themselves more easily with other American idioms, than with the language of the mistress country."—(*Personal Narrative*, vol. iii., p. 248.)

It is not necessary to multiply authorities upon this point; for it is worthy of remark that every philologist of distinction who has investigated the subject, has arrived at precisely the same conclusions; although few have ventured to make public the deductions to which they inevitably lead. The doctrine of a diversity of origin in the human race, although gathering supporters daily, has yet so few open advocates, and is generally esteemed so radical a heresy, that investigators in this, as in many other departments of science, hesitate in pushing their researches to their ultimate results. The discussion of the question cannot, however, be long postponed, and it is not difficult to foresee in what manner it will be finally determined.

It should be observed, further, that, although all the American languages possess common elementary features and powers, many of the different vocabularies sustain towards each other still closer resemblances, authorizing their arrangement into groups; and, in conjunction with other circumstances, forming the basis of the aggregation of scattered tribes into families, designated as the Algonquin, Iroquois, etc. Within these groups there are not only grammatical but verbal resemblances, easily detected, notwithstanding that they extend over regions of the continent as wide as those which fall within the range of the most extensively dispersed languages of the Old World.* We cannot,

* Those who desire minutely to investigate the subject, will find ample materials in the "Mithridates" of Adelung and Vater; Gallatin on the Indian Tribes, (second

however, go into a detailed notice of these, nor yet of the general characteristics of the American languages.

The inquiries of students in the department of psychology, so far as the American race is concerned, have not been productive of very satisfactory results. This is not surprising, in consideration of the subtile nature of the elements to which they must be directed. Such investigations cannot probably be pursued with any degree of confidence, until it is determined how far man is a creature of circumstances, and whether, as a general rule, and dealing with aggregates, families of men may not, when subjected to like influences for long periods, exhibit very nearly, if not precisely, the same psychological aspects. History is not *old enough* to enable us to speak confidently upon so profound a subject; except by interblendings, the great races of men having, *physiologically*, retained their essential features from the earliest periods with which we are acquainted. Analogy, it might be said, would imply that, *psychically*, the same law holds good. But if we assent to this, do we not deny the power of mental developement; deny that in his higher nature man is capable of infinite progression?

It may be said that some families are fierce—others mild; but it is by no means certain that a reversal in the circumstances under which they are placed would not change the destructive savage into the mild agriculturist, and the peaceable tiller of the soil into the fierce and predatory nomad.

Dr. Morton says of the moral traits of the American aborigines: "Among the most prominent, is a sleepless caution, an untiring vigilance, which presides over every action, and marks every motive. The Indian says nothing and does nothing without its influence; it enables him to deceive others without being himself suspected; it causes that proverbial taciturnity among strangers, which changes to garrulity among people of his own tribe; and it is the basis of that invincible firmness which teaches him to contend unrepiningly with every adverse circumstance, and even with death in its most hideous form." The same author adduces the love of war, as another characteristic trait, which developes itself on all occasions, and continues: "It may be said that these features of the Indian character are common to all mankind in the savage state. This is generally true, but they exist in the American race in a degree which will fairly challenge a comparison with similar traits in any

volume of the Transactions of the American Antiquarian Society;) Duponceau's Correspondence with Heckewelder, (Transactions of the Literary and Historica Department of the American Philosophical Soc.;) Transactions of the American Ethnological Soc., vols. i. and ii., etc.

existing people; and if we consider also, their habitual indolence and improvidence, their indifference to private property, and the vague simplicity of their religious observances, we must admit them to possess a peculiar and eccentric moral constitution." Dr. Morton notices the exceptions which the Peruvians and other nations seem to exhibit, but attributes their changed condition to the far-seeing policy of the Incas, and the combination of circumstances which they brought to bear upon the Indian mind. "After the Inca power was destroyed," he says, "the dormant spirit of the people was again aroused in all the moral vehemence of the race, and the gentle and unoffending Peruvian became transformed into the wily and merciless savage."

In respect to the intellectual character of the American race, the same authority observes: "It is my matured conviction, that as a race they are decidedly inferior to the Mongolian stock. They are not only averse to the restraints of education, but seem for the most part incapable of a continued process of reasoning on abstract subjects. Their minds seize with avidity on simple truths, while they reject whatever requires investigation or analysis. Their proximity for more than two centuries to European communities has scarcely affected an appreciable change in their manner of life; and as to their social condition, they are probably in most respects the same as at the primitive epoch of their existence. They have made no improvements in the construction of their dwellings, except when directed by Europeans. Their imitative faculty is of a very humble grade, nor have they any predilection for the arts and sciences. The long annals of missionary labor and private benefaction present few exceptions to this cheerless picture, which is sustained by the testimony of nearly all practical observers." From these remarks, however, Dr. Morton excepts those nations which fall within what he denominates the "Toltecan Family." "Contrasted with the intellectual poverty of the barbarous tribes, like an oasis in a desert, are the demi-civilized nations of the New World, a people whose attainments in the arts and sciences are a riddle in the history of the human mind. The Peruvians in the south, the Mexicans in the north, and the Muyscas of Bogota between the two, formed these contemporary centres of civilization, each independent of the other, and each equally skirted by wild and savage hordes. The mind dwells with surprise and admiration on their cyclopean structures, which often rival those of Egypt in magnitude: on their temples, which embrace almost every principle of architecture; and on their statues and bas-reliefs, which are far above the rudimentary state of the arts. * * * It follows of course, from the preceding remarks, that we consider the American race to present the

two extremes of intellectual character; the one capable of a certain degree of civilization and refinement, independent of extraneous aids, the other exhibiting an abasement which puts all mental culture at defiance. The one composed, as it were, of a handful of people, whose superiority and consequent acquisitions made them the prey of covetous destroyers; the other a vast multitude of savage tribes, whose very barbarism is working their destruction from within and without."

A learned German traveller, Dr. Von Martius, whose works on the nations of South America are well known and highly appreciated, has in strong terms asserted that a psychological difference exists between the American families and those of the Old World. He has sketched his hypothesis with a bold hand, and with a force which we seldom find surpassed in writings upon these subjects.

"The indigenous race of the New World is distinguished from all the other nations of the earth, externally, by peculiarities of make, but still more, internally, by their state of mind and intellect. The aboriginal American is at once in the incapacity of infancy and unpliancy of old age; he unites the opposite poles of intellectual life. This strange and inexplicable condition has hitherto frustrated every attempt to reconcile him with the European, (to whom he gives way,) so as to make him a cheerful and happy member of the community; and it is this, his double nature, which presents the greatest difficulty to Science when she endeavors to investigate his origin, and those earlier epochs of history, in which he has for thousands of years moved indeed, but made no improvements in his condition. But this is far removed from that natural state of child-like security which marked (as an inward voice declares to us, and as the most ancient written documents affirm) the first and foremost period of the history of mankind. The men of the red race, on the contrary, it must be confessed, do not appear to feel the blessings of a divine descent, but to have been led by merely animal instinct and tardy steps through a dark past to their actual cheerless present. Much, therefore, seems to indicate that they are not in the first stage of that simple, we might say, primitive developement —that they are in a secondary, reorganized state.

"To guide the inquirer through the intricacies of this labyrinthine inquiry, there is not a vestige of history to afford any clue. Not a ray of tradition, not a war-song, not a funeral lay can be found, to clear away the dark night in which the earlier ages of America are involved.

"Far beyond the rude condition in which the aboriginal American was found, and separated by the obscurity of ages, lies a nobler past which he once enjoyed, but which can now only be inferred from a few

relics. Colossal works of architecture (as those at Tiaguanico on the Lake Titicaca, which the Peruvians, as far back as the time of the Spanish conquest, beheld with wonder as the remains of a more ancient people—raised, according to their traditions, in a single night—and similar creations scattered in enigmatic fragments here and there over both the Americas) bear witness that their inhabitants had, in remote ages, developed a mental cultivation and a moral power which have now entirely vanished. A mere semblance of these, an attempt to bring back a period which had long passed by, seems perceptible in the kingdom and institutions of the Incas. In Brazil no such traces of an earlier civilization have yet been discovered, and if it ever existed here, it must have been in a very remote period; yet still, even the condition of the Brazilians, as of every other American people, furnishes proofs that the inhabitants of this new continent, as it is called, are by no means a modern race, even supposing we could assume our Christian chronology as a measure for the age and historical developement of their country. This irrefragable evidence is furnished by Nature herself, in the domestic animals and esculent plants by which the aboriginal American is surrounded, and which trace an essential feature in the history of his mental culture. The present state of the productions of Nature is a documentary proof, that in America she has been already for many thousands of years influenced by the impressing and transforming hand of man.

"It is my conviction that the first germs of developement of the human race in America can be sought nowhere except in that quarter of the globe.

"Besides the traces of a primeval and, in like manner, ante-historic culture of the human race in America, as well as a very early influence on the productions of Nature, we may also adduce as a ground for these views the basis of the present state of natural and civil rights among the aboriginal Americans—I mean precisely as before observed, that enigmatical subdivision of the nations into an almost countless number of greater and smaller groups, and that almost entire exclusion and excommunication with regard to each other, in which mankind presents its different families to us in America, like fragments of a vast ruin. The history of the other nations inhabiting the earth furnishes nothing which has any analogy to this.

"This disruption of all the bands by which society was anciently held together, accompanied by a Babylonish confusion of tongues multiplied by it, the rude right of force, the never-ending tacit warfare of all against all, springing from that very disruption, appear to me the

most essential, and, as far as history is concerned, the most significant point in the civil condition of the savage tribes. Such a state of society cannot be the consequence of modern revolutions. It indicates, by marks which cannot be overlooked, the lapse of many ages.

"Long continued migrations of single nations and tribes have doubtless taken place from a very early period throughout the whole continent of America, and they may have been especially the causes of dismemberment and corruption in the languages, and of a corresponding demoralization of the people. By assuming that only a few leading nations were at first dispersed like so many rays of light, mingled together and dissolved, as it were, into each other by mutual collision, and that these migrations, divisions, and subsequent combinations have been continued for countless ages, the present state of mankind in America may assuredly be accounted for; but the cause of this singular misdevelopement remains, no less on that account, unknown and enigmatical.

"Can it be conjectured that some extensive convulsion of Nature—some earthquake rending asunder sea and land, such as is reported to have swallowed up the far-famed island of Atalantis—has then swept away the inhabitants in its vortex? Has such a calamity filled the survivors with a terror so monstrous, as, handed down from race to race, must have darkened and perplexed their intellects, hardened their hearts, and driven them, as if flying at random from each other, far from the blessings of social life? Have, perchance, burning and destructive suns, or overwhelming floods, threatened the man of the red race with a horrible death by famine, and armed him with a rude and unholy hostility, so that, maddened against himself by atrocious and bloody acts of cannibalism, he has fallen from the god-like dignity for which he was designed, to his present degraded state of darkness? Or is this inhumanizing the consequence of deeply rooted preternatural vices, inflicted by the genius of our race (with a severity which, to the eye of a short-sighted observer, appears throughout all nature like cruelty) on the innocent as well as on the guilty?

"It is impossible to entirely discard the idea of some general defect in the organization of the red race; for it is manifest it already bears within itself the germs of an early extinction. Other nations will live when these unblessed children of the New World have all gone to their rest in the long sleep of death. Their songs have long ceased to resound, their giant edifices are mouldering down, and no elevated spirit has revealed itself in any noble effusion from that quarter of the globe. Without being reconciled with the nations of the East, or with their

own fortunes, they are already vanishing away; yes, it almost appears as if no other intellectual life was allotted to them than that of calling forth our painful compassion, as if they existed only for the negative purpose of awakening our astonishment by the spectacle of a whole race of men, the inhabitants of a large part of the globe, in a state of living decay.

"In fact, the present and future condition of this red race of men, who wander about in their native land, where the most benevolent and brotherly love despairs of ever providing them with a home, is a monstrous and tangible drama, such as no fiction of the past has ever yet presented to our contemplation. A whole race of men is wasting before the eyes of its commiserating contemporaries; no power of princes, philosophy, or Christianity, seems able to prevent its proud, gloomy progress towards a certain and utter destruction."*

There is much of rhetoric, if not of sound philosophy, in these observations of Dr. Von Martius. By presenting, however, we do not wish to be understood as endorsing them. Our object is to give, in a rapid review, the results which have followed the investigation of these subjects by competent and philosophical minds, as distinguished from the shallow hypotheses and absurd conjectures of pretenders.

It has not yet been satisfactorily shown that the American race is deficient in intellect, or that there is that wide difference in their "moral nature, their affections and consciences," which some have asserted. The history of aboriginal art remains yet to be written—indeed, the extent of its developement is yet to be ascertained. The glimpses which we have afforded us, entitle the nations which occupied the central parts of the continent to rank equally high, in this respect, with the people of Hindustan and the ancient Egyptians. And, as observed by Prichard, "a people who, like the Mexicans, unaided by foreigners, formed a more complete calendar than the Greeks, and had ascertained with precision the length of the solar year, could not be deficient in intelligence." A race of men which shows us an example of a far-seeing policy like that displayed in the Iroquois confederation, before having attained to that degree of civilization which everywhere else has preceded such a display of forecast and wisdom, cannot be said to exhibit the "incapacity of infancy." A people who, like the Peruvians, had civil and social institutions nearly perfect as machineries of gov-

* "On the state of Civil and Natural Rights among the Aborigines of the Brazils," by C. T. Ph. Von Martius.—(*Synopsis, Royal Geographical Society's Transactions*, vol. 2.)

[illegible] in the words of Mr.
[illegible]l organization,—"posse[illegible] suited to the most
[illegible]inite power of expans[illegible] infant fortunes,"—
[illegible] of the empire as w[illegible]cy of old age," or
[illegible] be said to exhibi[illegible]ch humanity may
[illegible]e highest att[illegible] but brave, virtuous,
[illegible]id tha[illegible]ther example which history
[illegible] simplicity and happiness, like
[illegible] the Gila and the valley of New
[illegible]er felt the blessings of divine
[illegible]n dark natures and "preterna-

[illegible]e aborigines to profit by their
[illegible]ally disproved by the condition
[illegible]ulation of Mexico and Central
[illegible]hose informed on the subject that
[illegible] one whit inferior [illegible] that of their white neighbors.
[illegible]y indeed be, that the remarks of Von Martius are nearly true
[illegible]hat portion of the Indian race w[illegible]Dr. Morton has distinguished
[illegible]om the Toltecan family. But when [illegible] shall be treated as human
beings, and not as wild animals; when they shall be relieved from the contamination of unprincipled hunters and traders, and the moral charlatanism of ignorant and narrow-minded missionaries, when we shall pursue towards them a just, enlightened, and truly Christian policy; then, if they shall exhibit no advancement, and ultimately fail to reach a respectable rank in the scale of civilization, it will be quite time enough to pronounce upon them the severe sentence [illegible] deficient intellect and an unhallowed heart—dead to sympathy, [illegible] incapable of higher developements. Till then, with the black catalogue of European wrongs and oppressions before him, and the grasping hand of powerful avarice at his throat, blame not the American Indian if he sternly and gloomily prefers utter extinction to [illegible]ation with races which have exhibited to him no benign aspect, a[illegible]e touch has been death.

[illegible]TER II.

THE DOCTRINE OF THE RE[illegible]

WORSHIP IN THE [illegible]

"By comparing all the [illegible] West, in conjunction," says [illegible] following outline of the my[illegible]

"It recognises, as the pr[illegible] INDEPENDENT PRINCIPLES, OF [illegible] and these, in mystic union, [illegible] the GREAT HERMAPHRODITE DEITY, THE ONE [illegible] itself, consisting still of the two separate elements of [illegible] position, modified though [illegible]ined in one individual, of wh[illegible] all things are regarded [illegible]s parts. * * * If we investigate the Pantheons of the ancient nations, we shall find that each, notwithstanding the variety of names, acknowledged the same deities and the same system of Theology; and, however humble any of the deities may appear, each who has any claim to antiquity will be found ultimately, if not immediately, resol[illegible] into one or other of the Primeval Principles, the Great Go[illegible]d Goddess of the Gentiles." *

"We must not be surprised," says Sir William Jones, "at

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* Cory's "*Ancient Fragments*," Intro[illegible]tion, p. 4; also "*Mythological* [illegible] *Inquiry*," p. 6. See also Faber, *Origin of P*[illegible]*dolaty*, vol. ii., pp. 1, 60; vol. [illegible], p. 205. M. Adolphe Pictet, as the result [illegible]uiry into the primitive Celtic religion, lays down as the basis of that rel[illegible]orship of the primeval powers. He says: "From a *primitive duality*, cons[illegible] fundamental force of the universe, there arises a double progression [illegible]l powers, which, after having crossed each other by a mutual transition, at last proceed to blend in One Supreme Unity, as in their essential principles. Such, in a few words, is the distinctive character of the mythological doctrines of the ancient Irish; such the sum of all my labors."

This conclusion is almost identical with that arrived at by Schelling, as the result of his researches into the Cabiri of Samothrace. "The doctrine of the Cabiri," he says, "was a system which rose from the inferior deities, *representing the Powers of Nature*, up to a super-mundane God who ruled them all."

finding, on a close examination, that the characters of all the Pagan deities, male and female, melt into each other, and at last into one or two, for it seems a well-founded opinion that the whole crowd of gods and goddesses, in ancient Rome and modern Váránes, mean only the Powers of Nature, and principally those of the SUN, expressed in a variety of ways, and by a multitude of fanciful names." *

* "*On the Gods of Greece, Italy, and India*," Works, vol. vi., p. 273. The nations of the East, says Bryant, ("*Ancient Mythology*, vol. i., p. 382,) acknowledged originally but one deity, the SUN; and the gods of the various Pantheons are plainly resolvable into this deity, (*Ib.*, p. 384,) who was the ruler of the world.

"Ogyia me Bacchum vocat,
Osyrin Ægyptus putat;
Mysi Phanacem nominant;
Dionyson Indi existimant;
Romana Sacra Liberum;
Arabica Gens Adoneum;
Lucanianus Pantheon."—(*Auson., Epigram*: 30.)

All of these titles are at last comprised in APOLLO or the SUN. So, too, of the primeval goddess, the MOON:

"Lunam, eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam dicunt."—(*Servius in Georgic.* l. i., v. 5.)

The same divinity thus speaks of her titles and departments, in Apuleius:

"Me primigenii Phryges Pessinumtiam nominant Deûm Matrem; hinc Antochthones Attici Cecropiam Minervam; illinc fluctuantes Cypríi Paphiam Venerem; Cretes sagittiferi Dictynnam Dianem. Siculi trilingues Stygiam Proserpinam; Eleusinii vetustam Deam Cererem. Junonem alii; alii Bellonam; alii Hecatem; Rhamnusiam alii; et qui nascentis dei Solis inchoantibus radiis illustrantur Æthiopes, Ariique, priscâque doctrinâ pollentes Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine Reginam Isidem."—(*Apuleii Metamorph.*, l. xi., p. 241.)

Ocellus divides all nature into generative causes, and passive or prolific principles. The theatre of the former is the region above the lunar sphere; the sublunary world contains the latter. The first of these regions is filled with imperishable and immutable essences; the second, with beings subject to perpetual viscissitudes. All the changes in the sublunary world are produced by the sun, as it approaches or recedes from it. The sphere of the moon forms the boundary-line between these two regions of the world. Hence, it would appear from the authors cited above, was derived the fiction which makes the moon the chief seat of passive production, the abode of the *Phusis Polymorphos*, or Nature Multiformis, and identified her with Ceres, Isis, Diana, Latona, the powers presiding over child-birth, and all the prolific operations of Nature.—See Ocellus Lucanus, cap. ii., *apud Opuscula Mythologica*, T. Gale. Vossius, *de Orig. et Prog. Idolatriæ*, lib. ii. Dupuis, *Origine de tous les Cultes*, tom. ii., c. 7; and compare Plutarch, *de Iside et Osiride*, c. xliii. Prichard, *Ancient Egyptian Mythology*, p. 51.

The doctrine of the RECIPROCAL PRINCIPLES OF NATURE, designated as active and passive, male and female, and often symbolized as the Sun and Moon, or the Sun and the Earth, was distinctly recognised in the mythological systems of America. Before proceeding to the proof of this assertion, it will be well to notice the *rationale* of this doctrine, and some of the more striking forms which, in the developement of human ideas, it has assumed; for it may safely be claimed that, under some of its aspects or modifications, it has entered into every religious system, if indeed it has not been the nucleus of every mythology.—(*See Note to this Chapter, B.*)

The idea of a creation, suggested by the existence of things, was, no doubt, the first result of human reasoning. The mode of the event, the manner in which it was brought about, was, it is equally unquestionable, the inquiry which next occupied the mind; and man deduced from the operations of nature around him his first theory of creation. From the EGG, after incubation, he saw emerging the living bird,—a phenomenon which, to his simple apprehension, was nothing less than an actual creation. How naturally then, how almost of necessity, did that phenomenon, one of the most obvious in nature, associate itself with his ideas of creation,—a creation which he could not help recognising, but which he could not explain. The extent to which the egg received as a symbol, entered into the early cosmogonies, will appear in another and more appropriate connection.

By a similar process did the creative power come to be symbolized under the form of the PHALLUS; in it was recognised the *cause* of reproduction, or, as it appeared to the primitive man, of creation. So the Egyptians, in their refinement upon this idea, adopted the *scarabeus* as a symbol of the First Cause, the great hermaphrodite Unity, for the reason that they believed that insect to be *both male and female*, capable of self-inception and singular production, and possessed of the power of vitalizing its own work.*

* It is well known that the *Nymphæ*, Lotus or water-lily, is held sacred throughout the East; and the various sects of that quarter of the globe represent their deities either decorated with its flowers, holding it as a sceptre, or seated on

These examples illustrate the inductive process by which unaided reason arrives at its results, as well as the means by which it indicates them in the absence of a written language, or of one capable of conveying abstract ideas. The mythological symbols of all early nations furnish ample evidence that it was thus they embodied or shadowed forth their conceptions,—the germ of a symbolic system, which was afterwards extended to every manifestation of nature and every attribute of Divinity.

We may in this manner rationally and satisfactorily account for the origin of the doctrine of the reciprocal principles. Its universal acceptance establishes that it was deduced from the operations of that law so obviously governing all animated nature,—that of reproduction or procreation.

In the Egyptian mythology, the divine OSIRIS was venerated as the active, dispensing, or originating energy, and was symbolized as THE SUN; ISIS as terrene nature, the passive recipient,

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a lotus throne or pedestal. "It is," says Maurice, "the sublime and hallowed symbol that perpetually occurs in oriental mythology, and in truth not without substantial reason; for it is itself a lovely prodigy, and contains a treasure of physical instruction." The reason of its adoption as a symbol is no doubt correctly explained by Mr. Payne Knight, and affords a beautiful illustration of the *rationale* of symbolism, and of the profound significance often hidden beneath apparently insignificant emblems. "This plant," observes Mr. Knight, "grows in the water, and amongst its broad leaves puts forth a flower, in the centre of which is formed its seed-vessel, shaped like a bell or inverted cone, and punctured on the top with little cavities or cells, in which the seeds grow. The orifice of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants, in the places where they are formed; the bulb of the vessel serving as a matrix to nourish them, until large enough to burst it open and release themselves; after which, like other aquatic plants, they take root wherever the current deposits them. *The plant, therefore, being thus productive of itself, and vegetating from its own matrix, without being fostered in the earth,* was naturally adopted as a symbol of the productive power of waters, upon which the active spirit of the Creator acted, in giving life and vegetation to matter. We accordingly find it employed in every part of the northern hemisphere where the symbolical religion, improperly called *idolatry*, existed."—(PAYNE KNIGHT *on Phallic Worship, quoted by Maurice, Ind. Antq.*, vol. iii., p. 265.) LACSHMI, the beautiful Hindu goddess of abundance, corresponding to Venus Aphrodite, was called "the lotus-born," from having ascended from the ocean in this flower. The Egyptian Isis is often called the "lotus-crowned," in the ancient invocations. The Mexican goddess of fecundity, *Cinteotl*, is also often represented with a water plant resembling the lotus in her hands, or with the plant springing up from the waters beside her, upon which she is reposing.

the producer; their annual offspring was HORUS, the vernal season or infant year.* The poet Hesiod, in the beginning of his Theogony, distinguishes the male and female, or generative and productive powers of Nature, as OURANUS and GAIA, Heaven and Earth. The celestial emblems of these powers were usually, as we have already said, the Sun and Moon; the terrestrial, Fire and Earth.† They were designated as Father and

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* OSIRIS, if not the Sun, was an impersonation of the same power of which the Sun is an emblem. Exclaimed the hierophants, at the close of their sacred ceremonies: "We have found him, (the supposed lost Osiris,) concealed in the embraces of the Sun!"—esoterically meaning that here they discovered the reinvigorating or active principle.—(*Landseer's Sabæan Res.*, p. 196.)

Milman, (*History of Christianity*, vol. i., p. 12,) advances the opinion, that the primary religion was "Natural Worship," i. e., a sort of dualism, consisting of "two great antagonistic powers, the creative and destructive; subordinate to which, or as a modification of them, most of the Eastern nations concurred in deifying the active and passive powers of generation. The Sun and the Earth, Osiris and Iris, formed a sacred dualism."

"ISIS," says Plutarch, (*de Iside et Osiride*,) "they sometimes called *Mutti*, and sometimes *Athuri*, and sometimes *Methuer*. By the first they signify mother; by the second, *Horus' mundane house;* but the third is compounded of two words, one signifying *full*, and the other *cause*."

"It was not," observes Prichard, "the light and heat alone of the solar rays that were considered by the Egyptians as the attributes of Osiris. He is worshipped, if we may believe Plutarch, in every department of prolific nature; and all those elements or visible objects in which any productive energy was fancied to reside, were believed to be only various modes or manifestations of this God."—(*Analysis of Egyptian Mythology*, p. 75.)

† According to the elder Hermes, "There is a certain principle presiding over the elements in a state of generation, and over the powers inherent in them, four of which are male and four female, and this principle is attributed to the *Sun*. There is yet another principle of all nature, regarded as the ruler over generation, and this is assigned to the *Moon*."—(*Cory's Anct. Frag.*, p. 285.)

"The Mexicans believed that the Moon presided over human generation, and was therefore placed next the Sun."—(*Kingsborough*, vol. vi., p. 122; vol. viii., p. 255.)

"The Egyptians worshipped the heavenly bodies, but especially the Sun and Moon, which they called their great gods. They thought the Sun, which they called Osiris, a proper representative of the active spirit of nature, or the soul of the world, the Supreme Being who is everywhere present, exercising his power over every part of the universe. The Moon, as she receives her power from the Sun, was looked upon as female, and called Isis, which goddess is sometimes made to signify universal nature, considered as passive, and susceptible of various impressions and qualities."—(*Long's Astronomy.*)

The following account of the solar god of the Sabæans is translated from Macrobius, by Dr. Prichard, in his work on Egyptian Mythology:

Mother; and their more obvious symbols, as has already been intimated, were the *Phallus* and *Kteis*, or the *Lingham* and *Yoni* of Hindustan.

In respect to the worship of the latter emblems in Hindustan, it may not be out of place here to quote the language of an eminent writer upon the mythology of that country:

"The Lingham is the symbol of the regenerator SIVA, synonymous with, but divested of the gross appearance of the Phallic

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"They give the name of ADAD, which signifies THE ONE, to the god on whom they bestow their highest adoration. They worship him as the most powerful divinity, yet they join with him a goddess; and to these two deities, which are in fact the *Sun* and *Moon*, they ascribe supreme dominion over all nature. The attributes of this divinity are not described in words, but in symbols, which are used to denote that power which distributes itself through all species of existent beings. The symbols are emblematic of the Sun; for the image of ADAD is distinguished by rays inclining downward, which indicates that the influence of heaven descends by solar rays upon the earth."

The same author, in his "*Analysis of the Orphic Fables*," observes that the title of *Zeus*, or *Jupiter*, which was appropriated to the Eternal Deity in these poems, is also applied to the god of the solar orb, the genial father. Among the proofs of this, he cites the following invocation from Macrobius:

"O thou who whirl'st the radiant globe, rolling on golden wheels through the spacious vortex of heaven, glorious Jupiter!—thou Sun, who art the genial parent of nature,—Dionysius, father of sea and land!"

Maurice notices the prevalence of this doctrine, among the oriental nations, in the following words:

"Nature herself, and her plastic powers, originating solely in the sovereign energies of the supreme, creative source of all beings, they dignify by the majestic designation of God. This supreme creative energy, diffused through nature, they distinguish by various names. Sometimes it is Osiris, the fountain of light, *the Sun*, the prolific principle by which that was invigorated; sometimes it is the life-generating *fire*, the divine offspring of the solar deity; and it was sometimes called by an appellation consonant to the *soul of the world*. The first vivific principle, emanating from the primeval source of being, is visibly of Chaldaic origin; and thence, through the medium of the Egyptians, the Stoic philosophers had doubtless their notion of the '*fiery soul of the world*,' by which they supposed all things were created, animated, and governed."—(*Hindu Antquities.*)

"The Babylonian," says Damascius, (*Cory's Ancient Fragments*, p. 313,) "like the rest of the Barbarians, pass over in silence the *one principle* of the universe, and they constitute *two*, IAUTHE and APASON; the latter is the husband of IAUTHE, who is the mother of the Gods." From these two proceed an only begotten son, MOYMIS, which Damascius conceives to be no other than the intelligible world, proceeding from the two principles.

Proclus ejaculates, in his hymn to the Sun, "Apollo! key-keeper of the fountain of life!"

emblem of the Greeks, worshipped by the Saivas.* This worship may be presumed to have been Nature, under the male and female forms, personified; as SIVA, THE SUN (which he is equally with *Surya*) or fire, the genial heat which pervades, generates and vivifies all; and BHAVANI, who, as the Goddess of Nature, is also

FIG. 1. THE LINGHAM AND YONI.

the earth, the universal mother. These two active principles of life, having been thus personified, may have been subsequently converted, by the grossness of idolatry, from imaginary forms into realities,—from the personified symbols of Nature to typical representations of the procreative powers of those symbols themselves. * * * The *Yoni* or [illegible] is the

* "The Lingham, corresponding to the Phallus of the [illegible], is always to be found in the interior and most sacred part of the tem[illegible]va. Sometimes it represents both the male and female parts of generat[illegible] sometimes only the former. A lamp is kept constantly burning before [illegible]out when sacrifices are made, seven lamps are lighted. Married women wear a small gold Lingham around the neck or arm, and pay worship to it, to obtain fecundity. Those who dedicate themselves to the service of the Lingham, swear to observe inviolable chastity, and are regarded as sanctified persons. At the festival of Osiris, in Egypt, the Phallus was carried by the women, as it now is by those of Hindustan." —(*Crawford's Hindustan*, vol. i., pp. 208, 212.)

symbol of the female energy worshipped by the sect of the Sactis, and in conjunction with the *Lingham*, by the Saivas. It is the especial emblem of PARVATI. In the representations of the Lingham, it forms the edge of the *argha* which encircles it," as shown in Figure 1, which is copied from plate 33 of Colman's Hindu Mythology.*

The representations of these emblems are seen without offence by those unacquainted with the figures of the Hindu Pantheon, who little suspect their significance, under the disguises which they assume. But the most common form of

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* Hind. Mythol., p. 174.—Perhaps the Hindu ideas of creative emanations, and the origin of the primeval principles, cannot be better illustrated than by the reply of Menu to the invocation of the Brahmans:

"He whose powers were measureless, being requested by the great sages whose thoughts were profound, saluted them all with reverence, and gave them a comprehensive answer, saying, 'Be it heard:

"'FROM THAT WHICH IS the First Cause, not the object of sense, existing every where in substance, not existing to our perceptions, without beginning or end, was produced the divine male, famed in all worlds under the appellation of BRAHMA.

"'Having divided his own substance, the mighty power became half male, half female, or nature active and passive; and from that female he produced VIRA'J.

"'Know me, most excellent of Brahmans, to be that person whom the male power Vira'j, having performed austere devotion, produced by himself,—ME, the secondary framer of the visible world.'"—"*Menu*," *Sir W. Jones*, vol. iii., p. 67.

The statues of VIRA'J are half male, half female. Among the Hindu mythological speculations, it is said, that after the supreme power was divided into male and female, "*She* reflectingly doubted, 'how can *he*, having produced me from himself, incestuously approach me? I will assume a disguise.' She therefore became a cow, the other a bull; and thence issued kine." She then took successively a myriad forms, and he became a corresponding male; and thus all creatures, down to the minutest insects, were created.

Something similar to this occurs in the Orphic Theogony. *Phanes* or *Ericapæus*, corresponds to the Hindu Brahma. "The theologists," says Proclus, "place around him the heads of a ram, a bull, a lion, and a dragon, and assign him *both the male and female* sex. Female and Father is the mighty God Ericapæus!"

The Egyptian *Phtha*, fully corresponding, as will hereafter be seen, both with Phanes and Brahma, and like them breaking from the mundane egg, the demiurgus, creator of all visible things, was of double sex. In the Asclepian Dialogue, ascribed to Homer, he is thrice called masculo-feminine. "Hic ergo, qui solus est omnia, utriusque sexus fœcunditate plenissimus semper voluntatis suæ prægnans, parit semper quidquid voluerit procreare." The demiurgus in this, as in the other cases, is represented as the parent rather than the creator of all kinds of beings.

The great Baal of the Assyrians was also regarded as androgyne. The female was Beltis or Astarte.

the Lingham of the Hindus, and its equivalent amongst other nations, particularly in early times, was a simple erect stone, often in its rough state, sometimes cylindrical, and sometimes enriched with sculpture.* The unequivocal manner in which the Phallus or Priapus was represented among the Romans is well known to the student, and need not be explained here.

It has been claimed, upon an imposing array of evidence, that the question of the respective pre-eminence of the generative and productive, or, as they are figuratively designated, the male and female powers of nature, led to the establishment

* "Throughout the world, the first object of idolatry seems to have been a plain unwrought stone, placed in the ground, as an emblem of the generative or procreative powers of nature. * * * Those of later erection are mostly cones, with the top shaped like a heart: these are known to be emblems of the Creative Power. The Tyrians had two near Tyre; and probably the Pillars of Hercules were stones of this description, set up by the Phœnicians."—(*Higgins' Celtic Druids*, p. 209.)

Skinner (*Present State of Peru*, p. 259) asserts that the Peruvians set up rough stones in their fields and plantations, which are worshipped as protectors of their crops. This statement would seem to indicate that the Peruvians also associated the idea of invigorative or productive energy with the symbol of an erect stone.

This seems also to have been the case in Mexico; for, says Gama, (*Descripcion*, etc., part 1, p. 40,) "the presiding God of the Spring, of highest dignity [among those who worshipped at that season,] *Xopancale huey Tlalloc*, was often represented without a human body, and in place thereof a pilaster or square column, upon a pedestal or base covered with various sculptures."

The Jews were prohibited to erect *images*; but it is asserted by various learned authors, that the word translated *image* is equivalent in significance to the Greek *stele*, pillar or column. The statues of the oldest Mercury were originally long square stones. The Athenians first put an old man's head upon them, and afterwards added the symbol of generation, being taught by the Pelasgi.—(*Macrobius.*) The Phœnicians had an image of *the Sun*, which they believed not to have been formed by human art, but to have fallen down from heaven. It was a large black stone, round and broad at the bottom, but diminishing to a point at the top.—(*Herod.*) "Simulacrum Deæ (*Veneris*) non effigie humana: continuus orbis, latiore initio tenuem in ambitum, Metæ modo, exurgens.—(*Tacitus.*)

The Megareans worshipped a great stone in the form of a *pyramid*, under the name of Apollo. Their more elegant neighbors, the Athenians, had him in human shape, but with a head long and sharp, in the form of a pyramid.—(*Pausan.*) A small globe, split in two, and one of the halves set on a pole, was a symbol adored by the ancient Peonians.—(*Max. Tyr.*) The oldest idol of the Arabs was *Manah*, a goddess corresponding to Venus. She was also worshipped under the form of a great unhewn stone.—(*Shahrestan.*) Comp. Is. 65, 11.

of rival forms of worship, and that the predominance of gods or goddesses in the various primitive pantheons, indicates the ascendancy of one or the other principle. Thus in Hindustan, to this day, we have the *Clandravansas* and the *Suaryavansas*, worshippers of the Moon, the aqueous or female, and of the Sun, the igneous or male principle. The *Sivas* conjoin the two.* The ideas involved in this contest, it is also further claimed, affected the construction of temples, which in early times were always symbolical in their forms: those dedicated to the Sun, or male principle, being cir[illegible]ose sacred to the Moon, Earth, or passiv[illegible] which the two were jointly reco[illegible] square in combination.†

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* "Yoni, the female nature," [illegible] to mix. Many pundits insist tha[illegible] stinate assertion of a superior in[illegible] nature in producing a perfect offs[illegible] mere physiology should have occ[illegible] but even a bloody war; yet the [illegible] Hindu writers have dressed it u[illegible] mysteries, which we call obsce[illegible]

"There is a sect of Hi[illegible] to reconcile the two sys[illegible] senting the *yoni*) and M[illegible] concurrence necessary to [illegible]vishnu, request of the goddess, e[illegible]ace the navel of Vishnu, by which they m[illegible] and the same with the sacred *Yoni*."

† "Whenever the circular [illegible] structures, the worship of the male principle is indicated; [illegible]riangular, then the female principle. At one time the ancient wo[illegible]ded in their worship of the two powers; but time and various circumstances contributed to effect a compromise, which resulted in a combination of the two figures, or the adoption of the octagonal form instead."—(" *Dudley's Symbolism*," p. 345.) Mr. Dudley instances several examples of these combinations among the early Grecian and Celtic remains, and observes, " If the sacred structures of antiquity were examined with reference to this doctrine, many and ample proofs of its truth would be discovered." —(*Ib.*, p. 358.)

"The Chinese have consecrated two temples, one to the Heavens, the other to the Earth; the first is round, the second square, according to the theory of their learned men, who, with the Pythagoreans, regard the earth as a cube and the heavens as a sphere."—*De Pau, Res. Chin. and Egypt*, vol. ii., p. 42.

It seems more than probable that the *crux ansata* observed in the hands of the representations of Egyptian and Assyrian divinities, is the conjoined symbol of the two principles, slightly modified from the natural emblems, and a figure which there is good reason to suppose is symbolical, nearly corresponding with the sacred *Tau*, which occurs in the Palenquan temples, may yet be found to have a like significance. The Mexican "Tree of Life" had this form. Much might be said upon the question here suggested, but it is not necessary to our present purpose.

We [illegible] the complete recognition [illegible] American nations, in the [illegible] great uniformity, devoted [illegible] Phallic Worship is inti- [illegible] pear in the pages which fol- [illegible] nce more direct than this, [illegible] nce of this doctrine beyond

[illegible] his authorities, presents [illegible] tence of this worship in

[illegible] ed from India or [illegible] into Asia Minor, [illegible] into G[illegible] f astonishment,— those nations [illegible] her; but that this worship existed i[illegible] nknown to the rest of the world, in ma[illegible] with which the people of the Eastern C[illegible] merly no communication, is an astonishing, but [illegible] sted fact. When Mexico was discovered, there was found, in the city of Panuco, the particular worship of the Phallus well established: its image was adored in the temples; there were in the public places '*bas-reliefs*,' which, like those of India, represented, in various manners, the union of the two sexes. At Tlascalla, another city of Mexico, they revered the act of generation under the united symbols of the characteristic organs of the two sexes. Garcilasso de la Vega says that, according to Blas Valera, the

God of Luxury was called *Tiazolteuli*.* I must not forget to observe that the Sun was the principal divinity of Mexico; and that there, as well as in Asia, the worship of the Phallus was found associated with that luminary. That the natives of the island of Hayti, since called St. Domingo, worshipped the Phallus, cannot be doubted. Many of the sacred objects were discovered in that country in 1790, as a dissertation on the subject, by M. Arthault, former physician of the king, proves."†

Certain of the temples of India abound with sculptural representations of the symbols of Phallic Worship; and the extent to which that worship prevails in that interesting country, even to the present day, and how deeply it enters into the mysteries of the Hindu religion, need not be explained to the intelligent reader. The most common symbol of the male or active principle, is an erect stone, often, but not always, sculptured in imitation of the natural object. These are frequently placed erect, either surrounding or within the areas of the temples of SIVA, the Regenerator or Reproducer; sometimes they crown the temples of that divinity. It is also common to find it sculptured in bas-relief, or painted on the walls, in conjuction with its reciprocal emblem. Turning now to the temples of Central America, which in many respects exhibit a strict correspondence with those of India, we find precisely the same symbols, separate and in combination. For a knowledge of this interesting fact, we are indebted to the researches of Messrs.

* This is a mistake. One of the goddesses of the Mexican Pantheon was named *Tiazolteotl*, which BOTURINI describes (p. 15,) as "Venus unchaste, low and abominable, the hieroglyphic of those men and women who are wholly abandoned, mingling promiscuously one with the other, gratifying their bestial appetites like animals, etc." Boturini is not entirely correct in his apprehensions of the character of this goddess. She is Cinteotl, the goddess of Maize, under another aspect. The *original* deities of the Mexican pantheon are few in number. Thus when the Mexicans engaged in a war in defence of the liberty or sovereignty of their country, they invoked their War God, under his aspect and name of *Huitzlipochtli*. When suddenly attacked by enemies, they called upon the same god, under his aspect and name of *Paynalton*, (from *payna*, to run,) which implied God of Emergencies, etc., etc. In fact, as already elsewhere observed, all the divinities of the Mexican, as of every other mythology, resolve themselves into the primeval God and Goddess.

† "*Des Divinités Génératrices, chez les Anciens et les Modernes*," vol. ii., p. 116.

Stephens and Catherwood, who, unfortunately for the cause of science, have not embodied all the information which they possessed upon these points, in the valuable volumes which they have given to the public. In the centre of the area of the temple at Uxmal, Mr. Stephens observed a remarkable stone, measuring eight feet above the ground, and five feet in diameter, (circumference ?). "This stone," says Mr. Stephens, "is striking for its uncouth and irregular proportions, and wants conformity with the regularity and symmetry of all around. From its conspicuous position, it doubtless had some important use, and, in conjunction with other monuments found at this place, induces the belief that it was connected with the rites of an ancient worship known to have existed among all Eastern nations. The Indians call this stone the *Picote*, or whipping-post."* Numerous stones were found at other points, corresponding in character and position with that here described,—the origin of which is no doubt correctly intimated by our author.†

Less equivocal evidence than is furnished by these stones, was brought to light by these explorers. "The ornaments upon the external cornice of several large buildings actually consisted of *membra conjuncta in coitu*, too plainly sculptured to be misunderstood. And if this were not sufficient testi-

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* "Incidents of Travel in Yucatan," vol. i., p. 131. "The stone was, beyond doubt, at once the altar and symbol of the Divinity." The very name given to it in North-western Europe, *Cromleach*, (or dolomen,) signifies *Stone of Crom*, the Supreme God. (*Pictet*, p. 129.) The number of stones of which Druidical structures consist, is always a mysterious and sacred number: never fewer than twelve, and sometimes nineteen, thirty, sixty. These numbers coincide with those of the gods. *In the centre of the circle, sometimes external to it, is reared a larger stone, which may have been intended to represent the Supreme God."*—(*Pictet*, p. 184.) *Michelet's History of France*, Am. ed., vol. ii., p. 382.

† According to Mr. Poinsett, there formerly existed a large and finely sculptured column, in the centre of the square of Otumba, in Mexico. When visited by that gentleman in 1825, it had been thrown down, and portions broken off for building purposes. The remaining fragment was upwards of eight feet in length, and twenty-one inches in diameter, composed of red sandstone, and covered with lozenge-shaped ornaments. A column of porphyry, ten feet six inches in length, one side of which is carved with a rayed figure of the sun, still exists near the Pyramids of Teotihuacan, in the vicinity of Otumba.

mony, more was found in the isolated and scattered representations of the *membrum virile*, so accurate that even the Indians recognised the object, and invited the attention of Mr. Catherwood to the originals of some of his drawings as yet unpublished."

M. Dupaix observes that he almost always discovered a plain cylindrical stone at no great distance from the Mexican temples, the purposes of which he finds it impossible to discover; but which is probably sufficiently apparent from what has been said in the preceding paragraphs.

A portion of the inedited history of the Incas, by Juan de Batanzos, still exists in the library of the Escurial, in which there are some interesting facts connected with the religion and rites of the Peruvians. Among other matters of primary importance, it is said, (lib i., cap. 11,) that "in the centre of the great square or court of the Temple of the Sun at Cuzco, was a column, or pillar of stone, *of the shape of a loaf of sugar*, pointed at the top, and covered with a leaf (or plate) of gold, of the same workmanship as the statue of the Sun; and this was adored by the mass of the people, while the figure of the Sun was adored in the house of that luminary, by the lords, or those of the Inca blood." A stone "in the shape of a sugar loaf" was, we know, an almost universal phallic emblem, and in this instance was synonymous in its significance with the figure of the Sun.

Palacio, in his inedited memorial to Philip the Second, of Spain, dated Guatemala, March, 1576, says of the Indians of Honduras, that "they took the blood of circumcision, in certain of their festivals, and sacrificed it to an *idol of round stone*, (i. e., a pillar) called Ycelaca, which had two faces, one before and one behind, with many eyes, who is the God of the present and past, and the Lord of Life."

It has been suggested, and with much force, that the monoliths of Copan are simply sculptured *phalli*: a suggestion which derives plausibility from the fact that these symbols at the East are often elaborately carved.*

* This suggestion was first publicly made in a communication read before the American Ethnological Society, by a distinguished member of that body; from

The paintings and bas-reliefs mentioned by Dulaure, as once existing at Panuco and Tlascalla, had, according to Bartram, their parallels in the rude paintings on the walls of the temples and sacred edifices of the Creeks, among whom the solar worship predominated. It is not, however, undertaken to say that the latter were intended as symbols, although they were so regarded by that author.

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which the following passages are extracted. After noticing the various facts tending to show the former existence of Phallic worship in America, the author of the paper proceeds as follows:—

"We come now to Central America. Upon a perusal of the first journey of our fellow-members, Messrs. Stephens and Catherwood, into Guatemala and the central territories of the Continent, I was forcibly struck with the monolithic idols of Copan. We knew nothing before, save of Mexican, Palenque, and Uxmal remains; and those of Copan appeared to me to be unlike them all, and probably of an older date. My reading furnishes me with but one parallel to these singular monolithic sculptures, and that was seen in Ceylon, in 1796, by Captain Colin McKenzie, and described in the 6th volume of the Asiatic Researches. As the description is short, I transcribe it: 'The figure is cut out of stone in relievo; but the whole is sunk in a hollow, scooped out, so that it is defended from injury on the sides. It may be about fourteen feet high, the countenance wild, a full round visage, the eyes large, the nose round and long; it has no beard, nor the usual distinguishing marks of the Gentoo casts. He holds up both his hands, with the forefingers and thumbs bent; the head-dress is high, and seems ornamented with jewels; on the little finger of the left hand is a ring; on the arms bracelets; a belt high about the waist; the lower dress or drapery fixed with a girdle much lower than the Gentoo dress, from which something like tassels depend; a collar and ornaments on the neck and shoulders; and rings seem to hang low from the ears. No appearance of any arms or weapons. This was the nearest approximation I could make to the Copan idols; for idols I took them to be, from the fact that an altar was invariably placed before them. From a close inspection of Mr. Catherwood's drawings, I found that though no single figure presented all the foregoing characteristics, yet in the various figures I could find every particular enumerated in the Ceylon sculpture. It then occurred to me that one of the most usual symbols of the Phallus was an erect stone, often in its rough state, sometimes sculptured, and that no other object of heathen worship was so often shadowed forth by a single stone placed on end, as the Phallus. That the worship of the Priapus [Lingham] existed in Ceylon, has long since been satisfactorily established; and hence I was led to suspect that these monuments at Copan, might be vestiges of a similar idolatry. A further inspection confirmed my suspicions; for, as I supposed, I found sculptured on the American ruins the organs of generation, and on the back of one the emblems relative to uterine existence, parturition, etc. I should, however, have wanted entire confidence in the correctness of my suspicions, had the matter rested here. On the return of Messrs. Stephens and Catherwood from their second expedition, every doubt of the existence of Phallic worship, especially in Yucatan, was removed."

The late Professor Gerard Troost, of Nashville, Tennessee, made public some facts, going to show that the former inhabitants of the south-western parts of the United States (perhaps the race of the mounds) were worshippers of the Phallus, or at least recognised it among their religious symbols. "I have observed above," says Professor Troost, "that they [the primitive inhabitants of Tennessee] were idolators, and probably worshipped the Phallus, as did many nations of antiquity. I have had the good fortune to obtain, during my investigations, several images, which no doubt must have served for religious purposes; they have all, at least such as were not too much mutilated, some similarity in their position; they are all in a kneeling position, sitting on their [illegible] and naked. Some of them have their hands around their [illegible]nen; others have their hands on their knees. Two of them, a male and a female, are the largest I have seen, being sixteen inches high; they were found in Smith county, of sandstone, and of rude sculpture. The male seems to be a rude imitation of an ancient Priapus; he is more or less injured by the plough by which he was brought to light, and which has broken a large *membrum generationis virile in erectione;* the marks of the plough are yet visible. The person who ploughed it up mentioned that it possessed this member, but he considered it too indelicate to be preserved. It is not the only instance that this *pars genitalis* has been found. Dr. Ramsey (of Knoxville, Tenn.) who has a fine collection of these antiquities, has two *simulacra* of this member: the one is carved out of a stone similar to that of my images, and is of rude construction; but he has one which is made of a kind of amphibolic rock, and perfectly resembles the natural object. The latter, if I remember right, is about twelve inches in length, the other three or four inches longer. The one of amphibolic rock must have required a long time to make it, it being a very tough rock, on which steel cannot make any impression. It must have been ground down with a substance of the hardness of emery; nevertheless it is perfectly smooth. It is not probable that the makers would have spent so long a time on an object, merely

to gratify some voluptuous propensity or whim. It must have served some more serious purpose."*

I am not aware that any accounts which have been preserved of the original conceptions and rites of the people of Yucatan refer clearly to the existence or practice of Phallic worship, or of the worship of the Reciprocal Principle under these symbols. But it is not therefore to be argued that it did not exist; for apart from the irrefragable evidence of the monuments, and the fact that a system of worship did prevail, of which Phallic worship is but one form or manifestation, the student has to deplore that amongst the conquerors of that interesting country there was a desire to record and preserve the principles and observances of the religion of its people. The process of subversion was so rapid, that but a few years elapsed before almost every trace was eradicated, or so mixed up with the notions propagated by the priests which followed in the train of the Spanish armies, as to no longer be of much value for purposes of investigation. From all that we can gather, the religious system of Yucatan was simpler than that of Mexico, but in its elements radically the same. It was what has been very vaguely denominated SUN WORSHIP,—a term which none but the neophyte in mythological investigations will understand in a literal sense. They had one God, whose attributes were particularly those of Renovation or Revivification, and who seems to have been more extensively worshipped, and held in higher veneration, than any other divinity. He was named *Ytzmat ul*, and according to Cogolludo, his principal temple, or shrine, was at Ytzmal or Uxmal. His name, according to this authority, signified the "Divine Grace," or "Dew of Heaven." "The Indians say he was a great King, Lord of the Earth, and was obeyed by the Sons of the Gods; but when asked why he was so named, they only answer these words, '*Ytzen caan, Ytzen muyal*,' which is to say, 'I am the inspiration, the dew,

* "Trans. American Ethnological Society," vol. i., p. 361. Drawings of the objects here described have been placed in my hands by Dr. Ramsay, and fully confirm the account of Prof. Troost.

the supporter of the heavens and the clouds.' At the death of this King they raised altars to him, which were oracles, and gave responses. When he was alive, he was consulted by the people about things that had occurred in remote parts, and concerning future events; he raised the dead, healed the sick, and performed many wonderful things. The Indians do not recognise any other God as the AUTHOR OF LIFE. * * In another temple, on a hill [mound?] falling to the left, dedicated to this God, they had the *figure of a Hand*, which served as a memorial; and to this temple they brought the sick and dying to be raised and restored. They call it KAB UL or KAD UL, which signifies THE WORKING HAND, where they offered great presents and made charities. To this they made pilgrimages from all parts, and for the convenience of the pilgrims they had causeways or paved roads (calçades) to the North, East, South, and West, through all the land, to Tobasco, Chiapas, and Guatemala, of which there remain signs in various places. There were great concourses of people who had recourse to the oracles of *Ytzmat ul* and *Kab ul*."*

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* *Cogolludo's Hist. Yucatan*, p. 197. We have here, probably, the explanation of the symbol of the outspread hand, which Mr. Stephens has remarked was common on the monuments all over Yucatan. And the fact that the principal building at Uxmal was dedicated to the GOD OF THE WORKING HAND, gives peculiar significance to the fact that Mr. Stephens found this to be a conspicuous symbol in the principal edifice which he examined there, viz., that now called the *Casa del Gobernador*,—serving to identify that building with the sacred *Kab ul*. "Over the cavity were two conspicuous marks," says Mr. Stephens, "which afterwards stared us in the face in all the ruined buildings of the country. They were the prints of a red hand, with thumb and fingers extended, not drawn or painted, but stamped by the living hand, the pressure of the palm upon the stone."—(*Travels in Yucatan*, vol. i. p. 177.) The circumstance of the wide diffusion of this symbol confirms the statement of Cogolludo respecting the predominance of the worship of *Yizmat ul*, the "Author of Life."

But this is not all. On his route to Nohcacab, Mr. Stephens encountered what he describes as "one of the most interesting monuments in Yucatan." This was "a broken platform or roadway of stone, about eight feet wide, and eight or ten inches high, crossing the road and running off in the woods on both sides. I have before referred to it, as called by the Indians Sacbey, which means, in the Maya language, a paved way of pure white stone. The Indians say it traversed the country from Kabah to Uxmal, etc. While we were standing upon the road, an old Indian came up, bending under his load, who, in crossing, stopped, and striking his stick against the stones, uttered Sacbey, Kabah, and Uxmal. At the same

In the centres of the courts of the various structures at Uxmal, Mr. Stephens informs us, was invariably the upright stone, to which we have elsewhere referred as the most common phallic symbol. And upon the front of one of the principal buildings, Mr. Stephens adds, "The emblems of life and death appear in close juxtaposition, confirming the belief in the existence of that worship practised by the Egyptians and all other Eastern nations, and before referred to as prevalent among the people of Uxmal."*

These facts, and the circumstance that "the only Author of Life" recognised by the people of Yucatan, had his principal shrine at Uxmal, go far to identify the Renovator, YTZMAT UL, *as an impersonation of the active principle of nature.*

I have already said that the reciprocal principles were often designated as father and mother. As such they appear in almost every primitive mythology: in Egypt, as Osiris and Isis, as Siva and Bhavani in Hindustan, and as Tezcatlipoca and Cihuacohuatl in Mexico.† They appear under terrestrial

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time our carriers came up, with the old Sexton at their head, who depositing his burthen upon the ancient road, repeated Sacbey, and then favored us with an oration, in which we could only distinguish Kabah and Uxmal."—(*Travels in Yucatan*, vol. ii., 122.) This is unquestionably one of the *calçades* to which Cogolludo refers, as running out from the shrine of the WORKING HAND at Uxmal. According to the communications of the Indians to Mr. Stephens, it extended to *Kabah*. We might venture an etymological conjecture that this, too, was another shrine of the WORKING HAND, *Kab ul*; a conjecture supported by the fact that the red hand was conspicuous among the ruins of *Kabah*,—ruins exhibiting many correspondences with those at Uxmal. We may observe here that *Kab*, in the Mayan language, signifies *hand*.

* Yucatan, vol. i. p. 314.

† "The Sun was the great god of the heathen world, and the Moon was considered his *wife*. So that the Sun and Moon of Egyptian worship were THE CREATOR, in the mystical character of *husband and wife*, under which he was expressed by many symbols and names. The Sun and the Moon, the male and female serpent, Osiris and Isis, are in turn employed to denote the Intelligent Being, the maker of all things, in conjugal unity."—Rev. J. B. DEANE, "*Serpent Worship*," p. 293.

"The Mexicans believed that the Moon presided over human generation, and accordingly they always put it by the side of the Sun."—(*Exp. Cod. Vat.*; Kingsborough, vol. vi., p. 208.

The first divinity of the Babylonians and Assyrians, according to Diodorus, was *Baal* or *Belus*. The second deity mentioned by him, Hera, is easily identified

and celestial aspects, one or both; as divinities or as human beings. We thus find the primitive nations usually tracing their origin to a mysterious pair, a "GREAT FATHER," who is invariably the "*Son of the Sun*," and his wife, the GREAT MOTHER," who is usually his sister, and supposed to have a relationship to the Moon or the Earth. We have evidence of the prevalence of similar ideas in America, in the almost universal ascription of the character of Father to the Sun, from which luminary the savage as well as the semi-civilized nations, with scarcely an exception, claimed their descent. The Incas of Peru and the Pharaohs of Egypt gloried equally in the title of "Son of the Sun;" and we shall soon find that the ancient Mexicans were deeply impressed with similar notions, and designated the principal god and goddess of their mythology by names equivalent to Celestial Father and Divine Mother.—(*See Note to this Chapter, C.*)

The form of the most sacred oath of Mexico was as follows: "'*I swear by the* LIFE OF THE SUN, *and by* OUR SOVEREIGN MOTHER THE EARTH, *that nothing which I affirm is false: and in confirmation of my oath, I eat this earth;*' when," says Sahagun, "immediately touching the earth with his hand, he raised it to his mouth, and in this manner ate the earth." * In his inedited "Miscellanea Antarctica," quotes Balboa's used by the Peruvians, on the occasion of the death the song relations, in which the refrain is, "Oh, how abundant of their have been our joy, if *our father the Sun* had permitted would see this day!"

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rte, Mylitta, Ashtaroth, and Venus, whose worship was prominent with Asia Asia Minor. She was the "*Queen of Heaven*," so often alluded to in throughout says Mr. Layard: "She was called *Beltis*, because she was the female the Bible. great divinity Baal; the two, there is reason to conjecture, having form of the but one and androgyne."—("*Nineveh and its Remains*," vol. ii., been origin sian Mithra was also originally androgyne. Baal was identified p. 346.) The Phœnicians," says Sanchoniathon, "stretched their hands with the Sun. or him they thought the only Lord of Heaven, calling him towards the Su Phœnician is Lord of Heaven, but in Greek Zeus." Beelsamin, which list, of N. Spain, vol. vii., p. 107, of Kingsborough's Col-

* Ap. to 2d Boo oath of the Greeks was: "By our Father Jupiter, the lection. The most a ng Earth (Gaia), the ers, and Infernal Powers." all-seeing Sun, the all a similar oath: *Br* *Fria* (earth), *Thor* (Jupiter), The ancient Scandinavian and *Odin*, the Almighty."—

The natives of Honduras, according to Herrara, "worshipped the rising sun, and had two idols, one in the shape of a man, and the other of a woman, to whom they offered all their sacrifices."* These idols, the same authority elsewhere observes, were called, the one the *Great Father*, and the other the *Great Mother*, of whom they begged health or life. To the other gods they prayed for wealth, relief in distress, etc." The same observations are made of the aboriginal nations to the west and south of Honduras, in what is now San Salvador and Nicaragua. Among the Nicaraguans, this author assures us, were practised a number of rites, similar to those which characterized the ancient mysteries. One consisted in drawing blood from the organs of generation, which they sprinkled on maize, thereby consecrating it, after which it was distributed and eaten with great solemnity. This rite, to which the Spanish conquerors attributed nothing lascivious, was no doubt allusive to that vivifying power, of which the Phallus is the obvious emblem.‡ A similar rite prevailed among the Mexicans and the Floridian tribes; and the ancient Peruvians, at the time of the great solar festival of Raimi, (instituted in acknowledgment of the Sun, "by whose light and heat all living creatures were generated and sustained," on the occasion of the summer solstice, when the reproductive principle is most potential,) had an analogous rite.§ The sacred bread, mixed with the blood

* Herrara, *Hist. Am.* vo. iv., p. 155. † *Ib.*, vol. iv., p. 138.

‡ *Ib.*, vol. iii., p. 301

§ This great scenic festival among the Aztecs was called *Teoqualo*, (literally, "to eat God,") and which consisted in eating the body and blood of Huitzlipochtli and Quetzalcoatl, under the similitude of bread, which they named *Toyolpochtli* and *Teoyaynaquatl* ("food of our life"). In this festival, a great serpent was carried at the procession, and, says Torquemada, (*Ind. Monarchy*, book vi., chap. xxi.,) "it was lifted up on high, in the manner of the cross in our processions." At the close of the festival, it was deposited in a distinguished place in the temple.

The Mexicans had a rite, closely corresponding with that of circumcision, as practised among the Eastern nations, but which seems to have had a different significance, and to have been connected with Phallic worship. Herrara notices it (*Decades*, lib. ii., cap. 17) as follows:—"A los néños recien nacidos sacaban las orejas, y el miembro viril, con sacar un poco de sangre; i esta ceremonia hacia principalmente en los hijos de reyes, ó de grandes señores." Bernal Diaz also notices the practice:

of children, or blood drawn as above described, was called *cancu*, and was eaten with great ceremony. This festival also commemorated the traditional father of the Incas, Manco Capac, the immediate offspring of the Sun.*

The statements of Herrara in respect to the idolatry of Honduras and Nicaragua, are strikingly confirmed by the monuments brought to light, during my own investigations in those countries. The statues found on the islands of Lakes Nicaragua and Managua, on the sites of the ancient temples which existed there, and at other places, are not only clearly distinguishable as male and female, but the peculiar features of the former, in some cases, possess a pre-eminence not without design, and clearly of symbolical significance. This will sufficiently appear when the digested results of these investigations shall be given to the public.

It is not proposed to multiply the evidences of the existence of the worship of the Reciprocal Principles in America in this connection, inasmuch as the succeeding chapters have a direct bearing on the question. It may, nevertheless, be proper to observe, that Phallic Worship is a primitive and natural form of human adoration, and in its origin undoubtedly pure. It was thus the primitive man recognised the Creative Power, the Active Principle of Nature, the primordial Energy; and its establishment marks simply that era in his developement when the grand and novel idea of a creation and a First Cause unfolded itself to his understanding. This assertion is not less supported by the rationale of the worship, as already explained, than by the fact that the life-giving and vivifying principle was thus symbolized among

"Tenian por costumbre que sacrificaban las frentes, y las orejas, lenguas, y labios, los pechos, braços, y molledos, y las piernas; y en algunas provincias eran retajados, y tenian pedernales de navajas con que se retajavan." "They are accustomed to draw blod freely from their foreheads, ears, tongues, and lips, breasts, arms, and fleshy parts of their bodies, and their legs. In some provinces they were circumcised, and they had flint knives with which they performed the ceremony." Garcia and Torquemada also affirm the same facts; and Las Casas adds that among the Totonacas the high priest was consecrated by anointing him with blood drawn from the organs of generation of children when circumcised.

* *Acosta*, lib. v., c. 24; *Clavigero*, vol. ii., p 86; *Garcilasso de la Vega, Com. Peru*, p. 219.

the earliest nations of which we preserve any knowledge. In the Lingham of India, the Phallus of Greece, the Priapus of Rome, the Baal-Peor of the Hebrew records, or the Peor-Apis of Egypt, we discover the same significance; and he but exposes his ignorance and prejudice who confounds these symbols with the corruptions with which they became associated in the Mysteries, or who attributes to them an impure origin.* Sir William Jones, alluding to the Phallic symbol of India, observes, "that it never seems to have entered the heads of the legislators or people, that anything natural could be offensively obscene; a singularity which pervades all their writings and conversation, but is no proof of depravity in their morals."†

Brahma, Vishnu, and Siva, the sacred Trimurti of the Hindus, allegorically represent the powers of creation, preservation, and alternate destruction and reproduction,—powers which, in mythological systems where the idea has been less refined upon, are embraced in a single divinity, denominated simply *The Creator*. The elevation of one above the other has resulted from the contests of sects, and does not affect the original idea, with which alone we have anything to do in this connection. It is claimed by some of these sects, that the

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* "Peor, his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rights, which cost them sore."—*Milton.*

The name *Baal-Peor* is derived by Bishop Cumberland from Chaldee primitives, the first signifying Lord, or God, the latter equivalent to the Latin *denudare*; the whole we would translate literally, the *God Priapus*, which is itself an evident compound of *Peor-Apis*. (*Bryant's Heath. Myth.*, vol. i., p. 177.) "The Phallus was carried in the ancient mysteries as an emblem of that mystical regeneration and new life to which the initiated had pledged themselves. Tertullian, (*contra Valent.*) says, "Virile membrum totum esse mysterium." (Warburton, *Divine Legation of Moses*, vol. i., pp. 168, 169.) "Some of the rites that are daily performed in the Temples," says Macrobius, (*Sat.*, lib. i., sec. 7), "have a secret and ineffable cause of their institution; *others have been consecrated to the Gods as their peculiar symbols from the beginning of time*; others represent them in their different aspects, etc." He next explains the consecration of the Phallus, as an "*Emblem* of the *Power* of Generation, whose prolific virtue is thereby invoked to impregnate the universe; for which reason that ceremony is—for the most part—performed in the spring, when the whole world receives a kind of regeneration from the Gods."

† *Works*, vol. i., p. 261.

particular person of the triad to whose worship they have attached themselves, embraces both the others in his paramount self. Col. Vans Kennedy quotes from the *Kurma Purana* the following proclamation of SIVA (as Ishwara, or Surya): "Though I am the sole, super-existent God, still do I assume various forms. Among the skilled in divine knowledge, I am BRAHMA; amongst those exempt from Maya (evil), I am that ancient God, HARI;* among Adityas, I am VISHNU, etc."† The sun was the symbol of all collectively; but the refinement which originated the Triad, led also to corresponding refinements upon the symbol. Thus BRAHMA, the Creator, was indicated by the *Heat of the Sun*; VISHNU, the Preserver, by the *Light of the Sun*; and SIVA, the Reproducer, by the *Orb of the Sun*. In the morning the sun was Brahma; at noon Vishnu; at evening Siva. Traces of a similar refinement may be found in the Greek mythology, in the Orphic *Phanes, Ericapæus, and Metis*, who were all identified with the sun, and yet embraced in the first person, PHANES, or Protogones, the Creator and Generator.‡ The invocation to the

* A conjoined form of Vishnu and Siva. The *sacti* of Ishwara is Isi; and Sir William Jones observes that he believes them to correspond perfectly with the Osiris and Isis of Egypt. (*See Asiatic Res.*, vol. i., pp. 252, 253.)

† Thus, the appellation *Narayana*, the essence or spirit of God, is claimed by the followers of each of the members of the Triad, for the individual object of their worship. Thus Brahma was Narayani, the followers of Vishnu bestowed itupon him. So, too, did the Saivas upon Siva.—(*Colman's Hind. Myth.*, p. 102.)

‡ According to Orpheus, the Demiurgic or Creative power, which brought the world out of chaos, was named "*Phanes, Ericapæus, Metis*," (all comprehended in Phanes, or Protogones,) which translated signify *Light, Life, Energy*, whereby was meant that the three powers of the three names are the one power and strength of the God by whom all things were produced, "as well incorporeal principles as the sun and moon, the earth, and man."—(*Cory's Anct. Frag.*, p. 287.)

"It is manifest from the Old Testament," says Mr. Cory (an authority sufficiently orthodox for the most exacting), "and particularly from the original Hebrew, that the persons of the holy Trinity are constantly shadowed forth physically by the same natural powers which constituted the Triad of the Gentiles. * * The FATHER is continually typified as a *Fire*, * * the SON as *Light*, * * * and the SPIRIT as *Spirit* or *Air*—a rushing mighty wind."—(*Mythological Inquiry*, p. 86.)

"If these principles, which are common to the oldest systems of religion, are to be considered as elements of the primitive faith, we must ascribe to the theories of the first ages a triple distribution of divine attributes, or the dogma of a

Sun, in the Mysteries, according to Macrobius, (I. Sat. c. 22), was as follows:—"O all-ruling SUN! *Spirit* of the world! *Power* of the world! *Light* of the world!"

Passing all the fables with which the Hindu Triad, in its persons, is mixed up, we find that it represents the great Male or Active principle of nature. As such, it appears in the person of Brahma, in the cosmogony of Menu.

BHAVANI, who is sometimes represented as the mother of Brahma, Vishnu, and Siva, and triplicated as their wives, is the impersonation of the productive or female powers of Nature. She appears as *Parvati*, the consort of Siva; *Lacshmi*, of Vishnu; and *Suraswati*, of Brahma. These several consorts or *sactis* of the members of the Triad, like their lords, have numerous names. Thus SIVA, under his various aspects, is called *Mahadeo*, *Budra*, *Ishwara*, or *Surya*, *Kapali*, *Nilakantha*, etc., etc.; and PARVATI is called, under her several aspects, *Durga*, *Kali*, *Devi*, *Anna-Purna*, etc. And while the Lingham is the emblem of Siva, the Yoni is the symbol of Parvati.*

We have here the elementary idea, the amplification of which has filled up the Hindu Pantheon, and led to so much confusion in the minds of superficial investigators. The doctrine of the primeval principles, we repeat, lies at the bottom of every primitive mythology.†

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triad of persons as manifestations of divinity. * * * The doctrine of a divine Triad is one of the common characters of the most ancient systems of Gentile theology."—(*Prichard's Egypt. Myth.*, p. 295.)

* "The Egyptian Isis is termed the Mother of the Gods, and, like the Hindu Bhavani, bears a thousand names. The Greek and Roman writers make her the same as Juno, Minerva, Diana, Proserpine, Ceres, etc., corresponding to the great *Sactis* of the Indian Triad. As the unarmed Minerva, she is the goddess Suraswati; as Ceres and Venus, the Hindu Lacshmi, the goddess of fecundity and beauty; as the Olympian Juno, she is the mountain-born goddess; as Vesta or Cybele, she is Bhavani; as Bellona, Durga; and as Hecate and Proserpine, the the terrific and sanguinary Kali, under her numerous vindictive forms."—(*Colman's Hind. Myth.*, p. 256.)

† "Almost every nation of the world that has departed from the rude simplicity of primitive theism, has had its Trinity in Unity, which, when not limited and ascertained by divine revelation, branched out, by the natural division of collective and indefinite ideas, into the endless and intricate personifications of partien-

It may be observed, before dismissing this subject, that the primitive idea of the reciprocal principles was greatly refined upon by the ancient philosophers, who, in a modified form, introduced it into their metaphysical speculations. We have an illustration in the *Yin* and the *Yang* of the Chinese, which is male and female, light and darkness, activity and inertia, advance and recession, heat and cold, height and depth, truth and falsehood,—in short, whatever may be regarded as reciprocal in nature or philosophy. So, too, the Oriental Celestial Triads had their celestial, terrestrial, and metaphysical counterparts thus :—

Brahma.	Vishnu.	Siva.
Creative Power.	Preserving Power.	Reproductive and Destroying Power.*
Intellect,	Spirit.	Force,
Life,	Love,	Justice,
Heat,	Light,	Fire,
White,	Blue,	Red,
Lion,	Eagle,	Bull.

lar subordinate attributes, which have afforded such abundant materials for the elegant fictions both of poetry and art."—*Payne Knight, "Inquiry into the Symbolical Language of Ancient Art and Mythology," Lec.* 229.

* Thus Siva, under one of his aspects, is represented in the Bhagavat Geeta, as proclaiming, "I am the beginning and the end: I am insatiate death, and I am the resurrection; I am the seed of all things in nature, there is nothing without me; I am the witness, the comforter; generation and dissolution; those who worship all the other gods worship me."

"As destruction in the material world is but change or production in another form, and was so held by almost all the heathen philosophers, we find that the peculiar emblems of Siva are the Trident, the symbol of *Destruction*, and the Lingham, or Phallus, of *Regeneration*."—(*Cory's Myth. Inq. p.* 19.)

Among the poetical refinements of Grecian Mythology, we find what may be termed the counterpart of the Hindu Triad, under a feminine form, and limited in its powers to the human race. The Fates were three in number, and were usually looked upon as personifications of that overruling power which governs the world, and controls events.

Clotho,	Lachesis,	Atrophos,
Who holds the distaff. From whom commences. *Creation.*	Who spins the thread. *Preservation.*	Who cuts the thread. *Destruction.*

NOTES TO CHAPTER II.

(B.)

Prichard, in his "Analysis of the Orphic Fables," has amply illustrated the doctrine of the reciprocal principles as entertained by the Greeks and Romans; and his list of authorities is so complete that we cannot do better than to quote that portion of his essay which relates directly to the points indicated in the text. He says:—

"All individual beings were represented as proceeding from the essence of the universal deity by a mystical generation, which is described under various types. Sometimes Jupiter is feigned to be both male and female, and is said to produce all things from himself.

Ζεὺς πρῶτος γένετο, Ζεὺς ὕστατος ἀρχικέραυνος·
Ζεὺς κεφαλή, Ζεὺς μέσσα, Διὸς δ' ἐκ πάντα τετύκται·
Ζεὺς ἄρσην γένετο· Ζεὺς ἄμβροτος ἔπλετο νύμφη.

"Jupiter is the first, Jupiter the last, the ruler of thunder;
Jupiter is the head and the middle; all things are produced of Jove.
Jupiter is a male; Jupiter is an immortal nymph."

"Hence the epithet, so often given to Jupiter, of ἀρσενοθηλύς or masculo-feminine. The doctrine distinguished by this epithet is represented, by Damascius, as the fundamental principle of the Orphic philosophy.

"But the most prevalent representation was that which divided the physical agencies of the universe into male and female.* The more

* Vossius has observed that this idea holds a principal place in the mythology of the ancients. He says, "In natura attendentes vim activam et passivam, eam et marem et fœminam dixere; marem illud, quod vim in alia exserit; fœminam, quæ vim alienam recipit, et quasi fœcundatur."—*Vossius de Origine et Progressu Idololatriæ*, lib. i.

powerful movements of the elements, storms and winds, thunder and lightning, meteors, the genial showers which descend from the etherial regions on the bosom of the Earth, the rays of the sun, and the supposed influences of the stars, were the energetic or masculine powers of nature, and were regarded as the agencies of the male deity; while the prolific Earth herself, the region of sublunary and passive elements, was the universal goddess, the consort of the celestial Jove. This is the celebrated fiction of the mystic marriage of heaven and earth, which forms the foundation of all the pagan cosmogonies and poetical rhapsodies on the origin of gods and men. It is given by Virgil in its most obvious physical sense; and it is observed by St. Augustin, that this representation is not borrowed from the fictions of poetry, but from the philosophy of the antients.

> Vere tument terræ, et genitalia semina poscunt:
> Tum pater omnipotens fœcundis imbribus Æther
> Conjugis in gremium lætæ descendit, et omnes
> Magnus alit, magno commistus corpore, fœtus.—(*Georgic.* lib. ii. ver. 324.)

"In writing these verses, we may conjecture that Virgil had in his memory the following lines of Euripides, which express the same idea in very similar terms:

> ἐρᾷ δ' ὁ σεμνὸς Οὐρανὸς, πληρούμενος
> ὄμβρου πεσεῖν εἰς Γαῖαν, Ἀφροδίτης ὕπο.

"Or the following verses of Lucretius:

> Postremo pereunt imbres, ubi eos Pater Æther
> In gremium Matris Terrai præcipitavit.* *

"This physical allegory is expressed by some of the philosophical writers in a more formal manner. "Ut à summis causis exordiamur," says Proclus, "Cœlum et Terram quasi marem et fœminam respicere licet. Est enim Cœli motus qui ex diurnâ revolutione vires seminales edit, unde Terra quæ emanant recipit. Hæc feracem reddunt, et efficit ut fructus et animalia omnigena ex se producat." The same author observes, that this supposed relation was termed, in the mystical language, "γάμος," and that the Athenian laws ordained accordingly, that newly married persons should sacrifice first to the Heaven and Earth, and that in the mysteries of Eleusis these elements were invoked

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* *De Rerum Natura*, lib. i. ver. 251. See also Dr. Musgrave's Dissertation on the Grecian Mythology, p. 20.

and addressed by names, which characterized them as father and mother of all generated beings: these mystic names were ὑὶὲς for the Heaven, and τοκυῖα for the Earth.—(*Procl. in Timæum*, lib. v. p. 291.)

"Varro has given a similar account of the ancient mythology in general. "Principes Dei, Cœlum et Terra. Hi dei iidem qui in Ægypto Serapis et Isis; qui sunt Taautes et Astarte apud Phœnicas; et iidem principes in Latio, Saturnus et Ops."—(*Varro de Ling. Lat.*, lib. iv.)

"Apollodorus (*Apollodorus in initio,*) and Plutarch (*Plutarch. de Placitis Philosoph.* lib. i. cap. 6,) deliver the same testimony. The latter of these writers remarks, that men, from observing the harmonious phænomena of the heavens, as well as the generation of plants and animals upon the earth, came to regard the Heaven as the Father of all, and the Earth as the Mother—"τούτων δὲ ὁ μὲν Οὐρανὸς, πατὴρ, διὰ τὸ τὰς τῶν ὑδάτων ἐκχύσεις σπερμάτων ἔχειν τάξιν, ἡ δὲ Γῆ μήτηρ, διὰ τὸ δέχεσθαι ταῦτα καὶ τίκτειν."

Macrobius attributes this representation to the philosophers of the Platonic school. "Some writers," he observes, "have divided the world into two regions, of which one is active the other passive nature. The first they term active, because, being immutable itself, it brings into operation those causes which necessarily excite changes in the other; the latter is called passive, because it undergoes variations in its state. The immutable region of the world extends from the sphere termed *Aplanes* to the orbit of the Moon; the mutable department, from the lunar orbit to the earth."—(*Macrobii Somnium Scipionis*, lib. i. cap. 11.) This fiction was derived by the Platonists from their predecessors, the Pythagoreans. It is found indeed in a still more explicit form, in the works of Ocellus Lucanus, the Pythagorean.

"In the Samothracian mysteries, which seem to have been the most anciently established ceremonies of this kind in Europe, we are informed by Varro, that the Heaven and Earth were worshipped as a male and female divinity, and as the parents of all things. A well known part of the ceremonies, performed in these and other mystic solemnities, were the rites of the *phallus* and *kteis*;* and Diodorus assures us that the physical theory above described was the subject typified by these emblems.

"The same idea occurs frequently in the Greek poets. Euripides, who has embodied in his poems many curious pieces of the mystical

* The same symbol was used in the festivals of Ceres and Proserpine in Sicily, as we learn from Athenæus, lib. xxv.

allegory of the ancients, has set it forth emphatically in the following lines.—(*Fragment. Chrysippi apud Macrob. Sat.* lib. i.)

Γαῖα μεγίστη, καὶ διὸς Αἰθὴρ,
Ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ,
ἠδ' ὑγροβόλους σταγόνας νοτίους
παραδεξαμένη, τίκτει ἀνατοὺς
τίκτει δὲ ξοράν, φυλά τε θηρῶν·
ὅθεν οὐκ ἀδίκως
μήτηρ πάντων νενόμισται.

O spacious Earth! and thou, celestial Air,
Who art the sire of gods and mortal men!
While she, the ambrosial mother, doth receive
The genial showers on her expanded breast,
Teeming with human offspring, and brings forth
The aliment of life, and all the tribes
That roam the forest; justly thence proclaimed
Mother of all.

"The Sun being the most striking of the celestial elements, the male power was adored as residing and manifesting its most energetic influence in the solar orb. In those representations connected with the idolatry of the Syrians, which, as we shall see hereafter, was nearly allied to the fables of Egypt, we find the worship of the Sun involved in the figurative theology which we have already traced. Macrobius gives us the following account of the notions entertained by the Syrians or Assyrians, concerning the power of the solar deity. 'They give,' he observes, 'the name of Adad, which signifies *One*, to the god on whom they bestow the highest adoration. They worship him as the most powerful divinity, but join with him a goddess named Adargatis; and to these two deities, which are in fact the Sun and Moon, they ascribe supreme dominion over all nature. The attributes of this double divinity are not described in so many words; but, in symbols which are used to denote that power that distributes itself through all the species of beings that exist. These symbols are emblematic of the Sun; for the image of Adad is distinguished by rays inclining downwards, which indicate that the influence of the heaven descends by the solar rays upon the earth; the image of Adargatis has the rays turned upwards, to show that all the progeny of the earth is called into being by the influence of emanations from above.'

"Thus in the Orphic verses the title of Zeus, or Jupiter, which we have seen appropriated to the universal deity in these poems, is applied.

in other fragments, to the god of the solar orb,* who is addressed with the pantheistic epithets; as in the following verses cited by Macrobius.

> κέκλυθι τηλεπόρου δίνης ἑλικαύγεα κύκλον
> Οὐρανίαις στροφάλιγξι περίδρομον αἰὲν ἑλίσσων,
> ἄγλαε Ζεῦ, Διόνυσε, πάτερ πόντου, πάτερ αἴης,
> Ἥλιε παγγενέτορ, παναίολε, χρυσεοφεγγές.
>
> O thou who whirlest thy radiant globe, rolling on celestial wheels, through the spacious vortex of heaven! glorious Jupiter! Dionusus, father of the sea and of the land! thou Sun! who art the genial parent of Nature, splendent with various hues, shedding streams of golden light!

"The active power, as residing in the Sun, is invoked under the name of Dionusus, or Liber. Thus Virgil:

> Vos O clarissima mundi
> Lumina, labentem cœlo qui ducitis annum,
> Liber et alma Ceres.

"But it was in the rites of the same Liber that the mystical generation was celebrated; and he is continually identified with the Pantheistic Jove, in the mythological poems of the Greeks, as in the following verse, which expresses the sense of an oracle uttered from the shrine of Apollo Clarius.

> εἷς Ζεὺς, εἷς Ἀΐδης, εἷς Ἥλιος, εἷς Διόνυσις.
> (*Procl. in Timæum. Gesner's Orphica.*)

"In referring to the first origin of all things, the same fiction was resorted to by the old mythologists of Greece; and Proclus has remarked that it lies at the foundation of all the ancient theogonies. Uranus and Ge, the Heaven and the Earth, were, according to Hesiod, the parents of all creatures. The Gods were the eldest of their progeny.

"The celebrated Phœnician theogony of Sanchoniatho is founded on the same principles. Heaven and Earth, Uranus and Ge, whom some writers have ridiculously transformed into Noah and his Wife, are at the

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* The Sun is often described as the God who fertilizes the sublunary world. Ὁ ἥλιος σπερμαίνειν λέγεται τὴν Φύσιν, says Eusebius. (*Euseb. P. Evang.* lib. iii. c. xiii.) "The Sun is said to render nature prolific." Macrobius asserts the same thing. "Deus hic inseminat, progenerat, fovit, nutrit, maturatque." (*Macrob. Saturnal.* lib. i. cap. xxvii.

head of a genealogy of Æons, whose adventures are conceived in the mystical style of these physical allegorists.

"Several fragments remain of the old Orphic cosmogony, which abound with ideas of the same description."

(C.)

The remark made in the text respecting the uniformity in the elementary religious notions of the American nations, semi-civilized and savage, applies equally to their notions of cosmogony. They nearly all, as was the case in the primitive cosmogonies of the East, recognised the intervention of demiurgic powers in the creation of the world, subordinate to the Supreme Unity, and of which the sun and the moon were usually the adorable representatives. The correctness of these observations is most clearly illustrated in the traditions of the more advanced Floridian Indians. Although no two are precisely alike, yet they are substantially the same. The following, in addtion to those already recorded by other writers, are from the MSS. of Mr. J. H. Payne. They relate to the creation, and the introduction of death into the world.

"The Cherokees state that a number of beings were engaged in the creation. The Sun was made first. The intention of the creators was that men should live always. But the Sun, when he passed over, told them that there was not land enough, and that people had better die. At length the daughter of the sun, who was with them, was bitten by a snake and died. The Sun, on his return, inquired for her, and was told that she was dead. He then consented that human beings might live always, and told them to take a box, and go where the spirit of his daughter was, and bring it back to her body; charging them that when they got her spirit, they should not open the box until they had arrived where her body was. However, impelled by curiosity, they opened it, contrary to the injunction of the Sun, and the spirit escaped; and then the fate of all men was decided, that they must die."

"It is also stated that anciently the Cherokees supposed a number of beings (more than two, some have conjectured three) came down and made the world. They then attempted to make a man and woman of two rocks. They fashioned them; but while endeavoring to make them live, another being came and spoiled their work, so that they could not succeed. They then made a man and woman of red clay; but being made of clay, they were mortal. Had they been made of rock, they would have lived for ever. These beings, having created the

earth and man and woman, then made the Sun and Moon, and constituted them gods, to have the entire control of all things thus made, and to proceed in the work of creation until all was complete. Having done this, they returned to their place above, and paid no further attention to the world they had created. Of their place above, no one has any knowledge except themselves.

"It was by others declared that the supreme creators, having in seven days created the sun and moon, and given form to the earth, returned to their own abode on high, where they remain in entire rest, —leaving the sun and moon to finish and to rule the world, about which they gave themselves no further concern. Hence whenever the believers in this system offer a prayer to their creator, they mean by the creator rather the Sun or Moon. As to which of these two was supreme, there seems to have been a wide difference of opinion. In some of their ancient prayers, they speak of the sun as male, and consider, of course, the moon as female. In others, however, they invoke the Moon as male, and the Sun as female: because, as they say, the moon is vigilant, and travels by night. But both Sun and Moon, as we have before said, are adored as the creator. A prayer to the Moon as creator will be found in a future page among the ceremonies in conjuring against drought, in which he (the Moon) is supplicated to cast certain beads around the neck of his wife, the Sun, and darken her face, that clouds may come from the mountains. While in one of the most ancient prayers, to be repeated early in the morning, when going to the water, the Sun, under the title of creator, is implored to grant them a long and blissful life; and in many cases a request is added to take their spirits and bear them with him until he has ascended to the meridian, that is until noon, and then restore them. The same prayer, with the exception of the latter clause, was also repeated at night. The expression 'Sun, my creator,' occurs frequently in their ancient prayers. Indeed the Sun was generally considered the superior in their devotions. To him they first appealed to give efficiency to the roots and herbs they sought for medicine. If, however, the plants failed to cure, they considered that the Moon and not the Sun had occasioned the sickness, and so turned for succor to the Moon. Besides the Sun and the Moon, they had many inferior deities, all of which were created by, and subject to the direction of the former. Special duties were assigned to each.

"The most active and efficient agent appointed by the Sun to take care of mankind, was supposed to be FIRE. When therefore any special favor was needed, it was made known to Fire, accompanied by an

offering. It was considered as an intermediate being nearest the Sun, and received homage from the Cherokees, as the same element did from the Eastern Magi. It was extended to smoke, which was esteemed Fire's messenger, always ready to convey the petition above. A child immediately after birth was waved over the fire; children were brought before it, and its guardianship entreated for them.* Hunters waved their moccasins and leggins over fire, to secure protection against snakes.

"There are old Cherokees who consider fire as having first descended direct from above; others speak of it as an active and intelligent being, in the form of a man, and dwelling in distant regions, beyond wide waters, whence their ancestors came. Some represent a portion of it as having been brought with them, and sacredly guarded. Others say that after crossing wide waters they sent back for it to the Man of Fire, from whom a little was conveyed over by a spider in his web. It was thenceforth, they aver, kept in their sacred enclosure, or rather in a hole or cave dug under it; but this structure being captured by enemies and destroyed, the fire was lost; although some suppose it only sunk deeper into the ground, to avoid unhallowed eyes, and still exists there. Since its disappearance, new fire has been made at particular times, and with various ceremonies, which practice has been continued to this day."

The Cherokees paid a kind of veneration to the morning star, and also to the seven stars, with which they have connected a variety of legends, all of which, no doubt, are allegorical, although their significance is now unknown.

Bartram, in his MSS., observes of the Muscogulges or Creeks, that "they pay a kind of homage to the Sun, Moon, and Planets, as the mediators or ministers of the Great Spirit, in dispensing his attributes. They seem particularly to revere the Sun as the symbol of the Power and Beneficence of the Great Spirit, and as his minister. Thus at treaties they first puff or blow the smoke from the great pipe or calumet towards that luminary; and they look up to it with great reverence and earnestness when they confirm their talks or speeches in council, as a witness of their contracts. They also venerate the Fire, and have

* The ancient Mexicans passed their children four times through the fire, on the fourth day after their birth. The ceremony was called *Tlequiquiztliliztli*, purification, and is represented in the Mendoza collection of Mexican paintings. "Even to this day," says Logan, (vol. i. p. 213), "it is the practice of the Scotch Highlanders to pass a child over the fire." This is a remnant of the worship of Beal or the sun, the ancient religion of the British islands.

some mystical rites and ceremonies relating to it which I could not perfectly understand. They seem to keep the Eternal Fire in the great Rotunda of their nation, where it is guarded by their priests."

Notions corresponding very closely with these were entertained by the nations of Virginia, who, it seems, recognised the intervention of demiurgic powers in the creation. Our authority in this instance is Thomas Hariot, who in the year 1587 was sent over by Sir Walter Raleigh, "in dealing with the natarall inhabitants, specially employed." He says, "they believe in many gods which they call *Mantoac*, being of different sorts and degrees. Only one chief and great God, which hath been from eternitie, who, as they affirm, when he proposed to make the world, made first other gods of a principall order, to be as means and instruments, to be used in the creation and government to follow; and after the sun, moone and stars as pettie gods, and the instruments of the other order more principall. First, they say, were made waters: out of which, by the gods, were made all diversitie of creatures that are visible or invisible." (*Hackluyt*, vol. iii. p. 276.)

The Mandns on the Missouri were not less devoted sun-worshippers than the Cherokees. All their principal sacrifices were made to the Sun, or to the "Master of Life," (*Omahank Namakshi*), who was supposed to inhabit that luminary. In the Moon they believed lived the "old woman that never dies" (the goddess of maize and fruits), "she who wears a white band from the front to the back of her head" (the crescent). Sacrifices and offerings were made to her, and her power was esteemed very great. She has six children, three sons and three daughters, who abide in different stars. The eldest son is the Day (first born of the creation), the second is the sun, and the third is the night. The eldest daughter is the morning star, and they call her "the woman who wears a plume;" the second is the high star which revolves around the pole; and the third is the "Woman of the West," the evening star. The stars generally they believe to be the spirits of the dead, and the rainbow is a beautiful spirit who accompanies the sun. The thunder is the "Lord of Life" when he speaks in his anger. Many affirm that the Northern Lights (*Aurora Borealis*) is the "Dance of the Dead," in which only the spirits of great warriors and mighty medicine men can participate. The Chippeways are said to call this phenomenon "the Dancing Spirit." The "Milky Way" was called the "Path of Souls" leading to the spirit land. (*Travels in North America, by Maximilian, Prince of Wied*, p. 360.) The Minitarees had a cognate superstition. They adored the sun, and regarded the

moon as the "Sun of the Night. The morning-star, Venus, they esteemed the "Child of the Moon."

The Chippeways were also worshippers of the sun. That luminary is regarded by them as the symbol of Divine Intelligence; and its figure, as drawn in their system of picture writing, denoted the Great Spirit. They had similar notions with the Cherokees respecting the mysterious and sacred character of fire; and for all national or religious purposes they obtained it from the flint. Their national pipes were lighted with this fire, which was symbolical of purity. (*Schoolcraft's "Oneota,"* pp. 204–205.)

The superstitions of the New England tribes were not widely different. "Some," says Hopkins, "believed the Sun to be God, or at least the body or residence of the Deity. They believed that the seven stars were so many Indians translated to heaven in a dance: that the stars in Charles's Wain were so many men hunting a bear: that they begin the chase in the spring, and hold it all summer: by the fall they have wounded it, and think the blood turns the leaves of the forest red: by winter they have killed it, and the fat makes the snow, which being melted by the heat of summer, makes the sap of trees." (*Hopkins's Hist. Housatonic Indians*, p. 11.) Cookin, writing in 1674, says: "Some for their God adore the son, others the moon, some the earth, others the fire and such like vanities. Yet generally they acknowledge one great Supreme doer of good, and him they call *Woonand* or *Mannitt*; another, that is *Mattand*, the doer of evil."

CHAPTER III.

THE SACRED "HIGH PLACES," OR TEOCALLI OF AMERICA; THEIR PURPOSES; AND THE PRIMITIVE IDEAS WHICH THEY ILLUSTRATE.

THERE is a very interesting class of monuments in the United States, consisting of mounds of earth, which are distinguished by their great regularity of form and large dimensions. They occur most usually within, but sometimes without, the walls of enclosures.* They are generally pyramidal structures, truncated, and having graded ascents to their summits. In some instances they are terraced, or have successive stages. But whatever their form, whether round, oval, octangular, square, or oblong, they have invariably flat or level tops, of greater or less area. They sometimes cover from two to eight acres of ground, and range from four to one hundred feet in height. They are most abundant in the States bordering on the Gulf of Mexico.—(*See Note at end of the chapter, D.*)

Whatever may have been the purposes to which this class of structures were secondarily applied, there can be no doubt that most, if not all of them, were originally designed as sacred places, or as sites for public buildings or temples.

* The altars, or shrines, of the gods, in primitive times, were generally erected, like those of Mexico, in the courts of the temples. Thus we are told, in the 22d chapter of the book of Kings, that Manasseh not only "*built up the high places*" which his father had cast down, but also "*built altars for all the hosts of heaven in the two courts*" of the great temple of Jerusalem. Indeed, the primary and essential purpose of the enclosure seems to have been to designate and set apart the sacred ground around the shrines. It was for this avowed reason that the sacred places of the Druids were surrounded by an embankment or palisade, or with upright stones, "to keep off the profane, and prevent any irreverent intrusion upon their mysteries."—(*Salopia Antiqua*, p. 10.) The rationale of symbolism, as connected with structures of this kind, is very fully indicated in the Appendix to my work on the "Aboriginal Monuments of New York."

Their obvious relationship to the Mexican and Central American teocalli, and the high places of the Polynesian Islands, of India, and other parts of the Asiatic continent, might be deemed conclusive upon this point. We are not, however, without some direct evidence sustaining this conclusion. From the account of Bartram, it appears that the Creeks erected their temples and public buildings upon these elevations—a practice which that author deems to have been a perpetuation of that of the builders.—(*See Note at end of chapter, E.*) That the Natchez did the same, is well known. Their temple, in which the perpetual fire was maintained, is thus described by Du Pratz: "It is about thirty feet square, and stands upon an artificial mount, about eight feet high. The mound slopes insensibly from the main front, which is northward; but upon the other side it is somewhat steeper."* Garcillaso de la Vega, in his account of Soto's Expedition, gives an account of similar structures, which were appropriated for the residences of the chiefs: "The city and house of the chief of Ocute are like those of all the other caziques of Florida; and therefore, to avoid giving a particular description of this place and that place, it seems best to give a general description of all the capitols, and all the houses of the caziques of the country. I say, then, that the Indians endeavor to place their towns upon elevated [illegible] but because such situations are rare in Florida, with other conveniences for building, they make for themselves eminences in the following way:—They choose a place, to which they bring a quantity of earth, which they raise in the fashion of a platform, to the height of two or three pikes, (eighteen or twenty feet,) whose top will hold ten, twelve, or twenty houses, to lodge the cazique, with his family and suite. They then trace, at the foot of this eminence, a square place, proportioned to the size of the town; and around it the more considerable people build their dwellings. The commonalty build after the same plan, and thus they surround the dwelling of their chief. To ascend to the chiefs' dwelling, they make a sloping ascent from top to bottom by driving two parallel rows of large posts in the ground, and laying beams

* History of Louisiana, p. 351.

and rafters between them, thus forming an ascent so gradual that horsemen can ride up and down on them without difficulty. Excepting the place of ascent, they square the other sides of the platform, and render it so steep that none can climb up."—(*La Vega's Florida*, vol. i. p. 218.)

It appears most likely, the assertion La Vega (not always a reliable authority) to the contrary notwithstanding, that these structures were most, if not all of them, of sacred origin. The discovery of human remains, undoubtedly belonging to the builders within them, does not in the least invalidate the hypothesis. For it is well known that the bodies of the Suns of the Natches, like those of the kings and dignitaries of Mexico, were generally interred in their temples, in accordance with the prejudice still existing, which designates a church, or the ground adjacent, as best befitting the rite of sepulture.* The partial excavation of the great pyramid of Cholula, made known the fact, that it contained interior chambers, in which the ancient dead had been deposited.† A similar partial excavation of other pyramidal structures at Copan and elsewhere, disclosed the same fact.‡ In this respect, the more aboriginal nations of America exhibit a striking identity with the primitive nations of the Old World, among whom the tombs of the dead constituted the altars upon which the earliest sacrifices were made. "In memory of the mighty dead," observes an author of eminence, "long before there were such edifices as temples, the simple sepulchral heap was raised, and this became the altar upon which sacrifices were offered. Hence the ancient heathen structures for offerings to the gods were always erected upon tombs, or in their immediate vicinity. The sanctity of the Acropolis of Athens, owed its origin to the sepulchre of Cecrops; and without this leading cause of veneration, the numerous temples with which it was afterwards crowned would never have been built. The same may be said of the temples of Venus at Paphos, built over the tomb of

* The composition of the pyramid of Cholula does not appear to have differed materially from that of some of the temple mounds of the United States. It was composed of bricks, alternating with layers of clay.—(*Humboldt's Res.*, vol. i., p. 88.)

† *Humb. Res.*, vol. i. pp. 82, 102.

‡ *Stephens' Central America*, vol. i. p. 114.

Cinyras, the father of Adonis; of Apollo Didymæus at Miletus, over the grave of Cleomachus, with many others alluded to by Eusebius and Clemens Alexandrinus. On this account, ancient authors make use of such words, for the temples of the gods, as in their original meaning imply nothing more than a tomb or sepulchre."*

The resemblances between the more regular or Temple mounds of the United States and the high altars or pyramidal sacred structures of Mexico and Central America are, as we have already said, so obvious, that no space need be occupied in pointing them out. The latter are elevated platforms, or truncated pyramids, ascended directly by broad flights of steps, or circuitously by terraces. Upon their flat tops stood the shrines and statues of the Gods, and the altars upon which their bloody sacrifices were made, and there the fires of their primitive superstition were kept for ever burning.† In their vast dimensions these structures rivalled the pyramids of Egypt. The great pyramid or temple of the city of Mexico, according to Gomara, was three hundred and twenty feet square at the base, and one hundred and twenty feet in height. The pyramid of Cholula is still one hundred and eighty feet in height, and measures 5,692 feet, or upwards of a mile, in circumference at the base. The pyramid of the Sun at Teotihuacan is

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* Clarke's Trav., vol. ii., pp. 70, 76. "Tumulum antiquæ Cereris sedemque sacratam venimus."—(*Æneid*, lib ii. v. 742.) "Et tot templa deum quot in urbe sepulchra heroum numerare licet."—(*Prudentius.*)

† Du Paix, speaking of the Mexican Temples, observes: "Nature was their prototype in the construction of their temples, the mountains themselves serving for models; and they sought, in that manner, to exalt their gods above mankind, by placing them in more elevated and retired regions. From heaps of mud and shapeless mounds, the majestic pyramid, consisting of a single body, took its origin; but as the genius of man advanced, the architect added to it progressively nine successive stages, gradually decreasing in size. At first it was formed simply of earth, or unbaked bricks; but it was afterwards coated with well-cut stones disposed in regular rows. This grand fabric served as a basis for the altars and thrones of their gods: and in the same way that the art of statuary has its colossal proportions, so architecture can boast of the pyramid."

"The Indians," says La Vega, alluding to the great Peruvian temple of Tiaguanico, "who seem to have wished to imitate nature in this structure, had placed for its foundations immense blocks of stone cemented together, which were surmounted by prodigious terraces raised one above the other."

one hundred and eighty feet in height, with a base six hundred and eighty-two feet square; near by is the pyramid of the Moon, which is thirty-six feet less in height. These structures are of brick and stone, and in this respect only differ from those of the United States. The builders of the latter seem to have been governed by the same principles which controlled the former, and their ruder erections are the simple evidences of their ruder or earlier state. Instead of being faced with stones elaborately carved with the symbols of their religion, the green turf covered the high-places of the mound-builders; they ascended them by graded avenues or winding paths, not by broad and imposing stair-ways, and the wooden temple supplied the place of the massive edifices which now rear their spectral fronts amidst the forests of Central America.*

* These remarks will be abundantly illustrated by an inspection of the plans presented in my work on the "Ancient Monuments of the Mississippi Valley," in connection with those given by Mr. Stephens in his works on Central America. At Copan, Palenque, Chichen-itza, and at Uxmal, we find almost the same combination of mounds, terraces, and pyramids, which we observe in the Mississippi Valley. In their extent and magnitude, however, few of the former are equal to the latter, although exhibiting conclusive evidences of the more advanced condition of their builders. The accompanying plan of one of the large terraces and attendant pyramid at Uxmal, will most forcibly illustrate the above remark. It has its almost exact counterpart in the ancient monuments, Madison Parish, Louisiana, (*Anct. Monum. Miss. Val*, Plate xxxix.,) and in the works in Washington county, Mississippi, described in the notes to this chapter.

FIG. 2: PYRAMIDAL STRUCTURES AT UXMAL.

These analogies might be extended to South America. Near Lake Titicaca, on the plains of Tiaguanico, are the remains of what was generally esteemed to be the most ancient temple of Peru, and which was religiously copied by the Incas in their sacred edifices. It was an enormous terraced pyramid, faced with stone, and dedicated to the Creator of the Universe. The temple of the Sun at Pachacamac "was built upon an artificial hill." It has been very reasonably concluded that

According to Adair, the Cherokees called the remarkable mounds which occurred in their country, and of the origin of which they had no knowledge, "*Nanne-Yah*," the "*hills or mounts of God.*" The Mexicans denominated their high-places *Teocalli*, sacred houses, or "*Houses of God.*" The corresponding sacred structures of the Hindus are called *deovelli*, a contraction of *deo havelli*, "God's House."* And it is worthy of remark that among the Peruvians *guaca*, or *huaca*, signified both temple and tomb.† These facts are no without their importance in the considerations which follow. (*See Note F, at end of Chapter.*)

The primitive temples of every country on the globe were

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solue of the terraced hills of Peru and Chili, denominated "fortresses," or "palaces of the Incas," were none other than the sites of temples.

* *Dudley's Symbolism*, p. 100.

† The Irish *cill* or *kill*, at first denoted a *grave*, afterwards a *church*.—(*O'Brien.*) Athenagoras styles the temples of the ancients *Typhoi*, or tombs; this name was given to Christian temples when the custom of burying the bones of the martyrs in them was first adopted.—(*Walpole's Memoir*, p. 231.)

Rowland has no doubt correctly indicated the rationale of Temple-tombs. He says, (*Mona Antiqua Restaurata*, p. 226,) "When men esteemed the souls of their deceased heroes as deities, and accounted them worthy of divine honours, they thought no fitter place to afford them this adoration, than as their sepulcures and monuments, esteeming those places as certain fixed and peculiar residences and habitations of their souls. And these monuments there erected (perhaps called by the names of men departed) they accounted, according to Trismegistus, *Statuas animatas sensu et spiritu plenas*, or, as Jamblichus words it, *Idols filled with Divine fellowship, and animated statues furnished with something within them that hath life and perception.*

"This I find to have been the very notion which antiquity had of the original of heathen temples, and which the primitive fathers, taking advantage of, used to upbraid the superstitious Gentiles with the undeniable truth thereof. '*Speciosa quidem nomine*, (says Clem. Alex. in protrept.) *Templa dici, fuisse autem Sepulchra*,' i. e. *Sepulchra ipsa vocata fuisse Templa.* And Arnobius (contr. Gent., lib. 6.) tells them to the like purpose, '*Quid quod multa ex his Templa, quæ Tholis sunt aureis, et sublimibus elata fastigiis, auctorum conscriptionibus comprobatur contegere cineres atque ossa, et functorum esse corporum sepulturas*,' that is, they are called indeed Temples, but they are only the graves of dead men; and it is evident from ancient writers, that these august temples, however adorned and venerated, are but the cases and conservatories of dead men's bones and ashes, over which, and for whose sake, they were first erected."

"The Japanese sect of *Sinsjin*," says Kæmpfer, (vol. i. p. 208,) "call their temples *Maia*, which signifies the dwelling place of immortal souls. They are, generally speaking, so many lasting memorials erected to the memory of great men."

constructed much upon the same plan, and consisted of great enclosures of earth and upright stones, often, if not always, symbolizing in their forms the worship to which they were dedicated. The primitive altars or shrines of the heathen gods corresponded in rudeness and size with their vast open temples, and, like them, sustained everywhere a general resemblance. This resemblance may, to a certain degree, be regarded as accidental, inasmuch as an eminence or high-place would naturally suggest itself, as the most fitting spot whereon to render up homage to those superior powers, which were supposed to dwell above, in the skies, or among the stars.* It may have resulted in no less degree from the very general primitive superstition that mountains and hills were the abodes of divine intelligences, and the abiding places of the gods. The deities of the Hindu Pantheon dwell on the sacred Mount Meru; the gods of Persia ruled from Albordj; the Greek Jove thundered from Olympus; and the Scandinavian gods made Asgard awful with their presence. Ararat and Horeb, Sinai, Zion, and Olivet, are interwoven with the traditions of both Jews and Christians. When Abraham sought to offer up his son Isaac for a burnt sacrifice, the summit of a certain mountain, afterwards to become the site of the temple at Jerusalem, was designated as the locality for the performance of the rite.† The sacrifices of Balak, King of Moab, were made upon hill-altars. Solomon sacrificed on the high-places around Jerusalem; and when the ten tribes seceded from the government of Rehoboam, they resumed the ancient practice.—(*Numbers*, xxii.) Profane history is full of examples attesting the attachment to high-places for purposes of sacrifice. Jupiter, viewing the flight of Hector before the furious Achilles, is represented by Homer as alluding thus to the piety of the fugitive:

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* The Ascrean poet affirms that high mountains were created by *Gaia*, or the Earth, for the purpose that they might be the loved abode of the gods.—(*Hesiod, Theogony*, p. 129.) See also Bryant, *Anct. Myth.*, vol. i. pp. 391, 395.

† Genesis, xxii. "The offerings of the Chinese to the Deities were originally made on large heaps of stones, and generally on the summits of high mountains, as they seemed to them to be nearer heaven, to the majesty of which they were to be offered."—(*Christmas's Mythology*, p. 250.)

"The thigh of many an ox to me be burned
On heights of pointed Ida; often, too,
On highest place within the city's walls."—ILIAD, X. v. 170.

According to Strabo, the sacrifices of the Persians were always made on the hills; here, too, the founders of Grecian cities fixed their abodes, and established their altars:—they were regarded as *omphaloi*, or sacred stations.*

Impressed with this veneration for mountains and hills, we can easily understand how the primitive nations came to construct the altars within their cities and sacred enclosures, in imitation of them. "Whenever the early idolators," says Faber, "in the course of their migrations, happened to occupy a flat country, they would be precluded, from the nature of the place, from solemnizing their rites on the top of a hill; therefore, if they wished to retain them, art must supply the

* It is clear that the sacred "high-places" were not always, nor in later times generally, in elevated spots. When men ranged the world, and had no fixed dwelling-place, the preference for an elevation for their altars was of easier gratification than when settled habitations were established in plains, and with reference to other contingencies than the presence of a mountain or hill. In some passages in the Old Testament, "high-places" are distinguished from hills.—(2 *Kings*, xvi. 4.) They were made in cities. (2 *Chron.*, xxviii. 24,) many of which had no eminences near them. They are described as being in streets, and as composed of artificial materials capable of being destroyed by violence, for it is threatened to break them down.—(*Ezek.* xvi. 31, 39; *Lev.* xxvi. 30; *Numb.* xxxiii. 52.) In these passages, "high-places" are described in valleys, and upon banks of rivers. Of Jeroboam it is said, "he made a house of high-places"—(1 *Kings*, xii. 31, 32.) We also read of high-places being removed by Asa, Jehoshaphat, etc. They were removed by Hezekiah, and *built up* again by Manasseh. Josiah "brake down the high places of the gate," as well as those which were in the cities of Samaria.—(2 *Kings*, xxiii. 13.) The children of Israel built themselves "high-places in all their cities."—(2 *Kings*, xvii. 9, 11.) The prohibition of high-places to the Hebrews in their worship, does not seem to have taken place until after the building of the temple;—it is not clear, even then, that they were not allowed as places of public resort for worship and instruction.

All nations of the Scandinavian stock shared this superstitious regard for high-places, or "sacred mounts," artificial or natural. When Thoralf established his colony on the promontory of Thorsness in Iceland, he designated or erected an eminence called *Helgafels*, "the Holy Mount," which was so sacred that no one dared to [illegible] it until they had performed their ablutions, and any living creature who trespassed upon its precincts was punished with death. Near the mount was a *doom-ring*, or circle of judgment, where popular assemblies were held, and worship celebrated.—(*See the Eyrbyggya-Saga.*)

deficiency. This would be done, either by throwing up a large tumulus of earth, or building a temple in the form of a mountain, which should rise conspicuously above the surrounding plain; and when this practice became adopted, it would not unfrequently be carried into countries where it was really superfluous."*

That these conclusions are not merely speculative, is established by abundant direct evidence. The pyramidal sacred structures of Hindustan are expressly declared to be studied transcripts of the sacred Mern. The diversity in their forms results only from a diversity of opinion as to the shape of the holy mountain. It is represented sometimes as a cone, truncated or otherwise, but most generally as a square pyramid of seven stages. (*See note G, at end of chapter.*) Mounds of conical or other form are scattered through India, upon which images and altars are erected, and upon which the gods are invoked to dwell. These are called *Meru-sringas*, or Peaks of Meru. Within these were often deposited various relics, which were supposed to invest them with the literal presence of the god. In this view, as will shortly be seen, they were regarded as mythological tombs; for, as it was a universal belief that the spirit of the person interred in a tomb or barrow made it a chief place of abode after death, so it was supposed the actual presence of a god was secured by depositing in his shrine, whether a temple or montiform altar, some relic, as a tooth, a bone, or even a hair "like that which grew upon the forehead of Buddha."† "The antiquity and confi-

* Pagan Idolatry, vol. iii. p. 235. Humboldt suggests that light may be thrown upon the origin of some of the American mounds, by a custom well established in Eastern Asia. 'Two thousand years before our era, sacrifices in China were offered to the Supreme Being, *Chan-ty*, on four great mountains called the four *Yo*. The sovereigns, finding it inconvenient to go there in person, caused eminences representing these mountains to be erected, by the hands of men, near their habitations."—(*Humboldt's Res.*, vol. ii. p. 244; *Voyage Lord Macartney*, vol. i. p. 58; *Hager's Monumens of Yu.* p. 10.) A great pyramidal structure of several stages, ascended by flights of steps exists within the vast sacred enclosure at Pekin. To this the Emperor resorts annually to make his [illegible] ments to Heaven. It is called *lien-tan*, "the Altar of Heaven."—(*Davis's* [illegible] p. 362.)

† The famed temple o *Jagan-natha*, a word signifying *Lord of* [illegible] *e Universe*, contains a bone of *Chris[illegible]a*, which is considered a most precious relic, and lends

dence of this belief," says Dudley, "may be seen in the following passage from the Helena of Euripides, in which Menelaus thus addresses Theonoë, daughter of Proteus:

"Thus will I at thy father's barrow speak,
O sire that dwellest within this stony mound," etc.

And Electra, in the tragedy of Sophocles bearing her name, speaks in one of her [illegible] follows:

"Niobe, thee [illegible] a goddess,
That in thy stony taphos,
Ah, ah! still weepest."

That artificial high-places, designed for sacred uses, were connected on the principles here laid down, is generally admitted.* In respect to their form, however, there is considerable

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sanctity to the place.—(*Asiatic Res.*, vol. viii. No. 3.) The doctrine in the text is adopted by the Romanists in its utmost extent, and the is estimated in proportion to the number of relics, and "the hich it is supposed to contain.

Mexican pyramids, were at once temples and tombs. We t the plain on which were built the houses of the Sun s called the *Path of the Dead*; but the essential and was the chapel or *naos*, at the top of the edifice. In high-places were chosen by the people to offer sacrifices tars, the first temples, were erected on mountains; and were isolated, the worshippers delighted in the toil of forms, cutting them into stories, and making stairs to reach ilar y. Both continents afford numerous examples of hills re easil nd supported by walls of brick or stone. The Teocallis rraces, a y artificial hills raised in the midst of a plain, and intended e to be merel altars. What more sublime and awful than a sacrifice s a basis to the sembled nation! * * * The pyramid of Bel was the sight of an a b of the god. Strabo does not speak of it as a temple; temple and tom of Belus. In Arcadia, the tumulus which contained lls it the tom on its top a temple of Diana," etc.—(*Humboldt's Res.*, vol. i. p. o bor

"From the oldest book extant, the Bible, we see exemplified, in numerous instances, the natural predilection for resorting to high-places for purposes of worship. The practice prevailed among all nations; and probably the first edifice dedicated to the deity was an elevation of earth; the next step was the construction of a temple on its summit. This, having prevailed in all countries, may be considered as the dictate of nature. The most ancient temples of the Greeks were erected on natural or artificial elevations of earth. At the present day, almost every part of Europe and Asia exhibits these remains, the rudest though perhaps

difference of opinion. While it cannot be denied that those of Hindustan are built to conform in shape to the fabled Meru, it is contended by some that the type of all is to be found in the Tower of Babel, and that the Babylonian temples, as well as the pyramidal edifices of India and America, were but traditional transcripts of the great structure on the plain of Shinar,—the central point from whence radiated to all the families of the earth and the nations of every continent. The discussion of these questions is, however, foreign to our purpose. It is enough here to know that the practice of erecting such structures is of high antiquity, originating at a period when man had made the first refinements in the accessories of his worship.* Thus, observes Sir R. C. Porter, "immense pyramidal piles seem to be the peculiar marks by which we may discover at least the sites of the earliest settlements of mankind."†

The points of resemblance between many of the Mexican monuments and some of the most ancient of those of the Old World, early attracted the attention of the philosophic Humboldt, who seems to have been completely impressed with their identity, yet with characteristic caution refrained from tracing the connections to their ultimate results. In speaking of them, he exclaims, "What striking analogies between the monuments of the old continents and the

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the most lasting of human works. The mausolem generally [illegible] to the temple; and what is remarkable, all nations in their [illegible] last stand in the edifices consecrated to their gods, and near [illegible] ancestors. The Adoratorios of New Spain, like all works [illegible] to the [illegible] purposes of the temple, tomb, and fortress. Can we expect [illegible] of the kind, [illegible] was also the case with those of the Mississippi?"—(*Breckenridge, Trans. Am. Soc., N. S.*, vol. i.)

* "There can be little doubt that the pyramidal style [illegible] of temple building [illegible] most ancient recorded in the history of idolatrous worship. It is [illegible] observed in the antiquities of the early civilized nations of Asia [illegible] from peculiar circumstances, continued among those nations which from various causes, have been secluded from a general intercourse with their fellow-men. As there are circumstances connected with these pyramidal or nontiform temples of an entirely arbitrary character, we cannot consider the uniform resemblance they bear to each other as having been fortuitous, but, on the contrary, that they have been derived from one type, namely, the tower of Babel."—(*McCulloch's Am. Res.*, p. 254.)

† *Travels in Persia*, vol. ii. p. 280.

who, arriving on Mexican soil, built several of these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon. Whence did they take the model of these edifices? were they of the Mongol race? did they descend from a common stock with the Chinese, the Hiong-nu, and the Japanese?"*

That the practice of erecting these colossal montiform temples was necessarily derivative, is not admitted; there is, however, not only a general identity between the American and Asiatic structures of this class, but there are detailed resemblances, which could hardly be the result of accident, and which go further than any monumental evidence to establish an original connection between the two continents. This is particularly the case with the recently described monuments of Central America, the better preservation of which enables us to institute more minute comparisons than it was possible before to undertake. Some very remarkable coincidences between these structures and the Bud'hist monuments of India will be pointed out in a succeeding chapter, which deserve to be considered in connection with those that follow.

The temples of Central America, although possessing a general correspondence with those of Mexico, had many features peculiar to themselves. The artificial terraces or pyramidal structures were usually less in size, but crowned with structures upon which aboriginal art seems to have expended its utmost capabilities. These structures were marked by broad stairways, leading directly to their principal entrances. Upon some of the terraces a single building was erected; but upon

* The temple of Belus (the sun), according to Herodotus, consisted of a square court, enclosed by a wall, each side of two stadia, entered by gates of brass, in the centre of which rose a solid structure, a pyramid of cubes. The height and breadth of the lowest was one stadium. Upon this rose another of like form, and upon this others, to the number of eight. On the outsides of these cubical structures were steps for ascending, with recesses in the midway, and seats on which the person ascending might rest. Within the last tower was a spacious temple, and in it a large bed well furnished. In this temple was no statue; but it was supposed to be the sepulchre of the god, agreeably to the commonly received doctrine, that where the body was interred, there resided the spirit of the departed.—(*Herodotus*, lib. i., c. 181.)

some of the larger several (usually four) were arranged, so as to form a court or area. They were massively built; the walls being in all cases of great thickness. The larger number were one story in height; but there were many of two, and some of three and more stories. In these cases each successive story was usually smaller than the one below it; giving the structure the appearance of a pyramid of several stages. The fronts of these buildings, though sometimes stuccoed, were usually of stone, and covered with elaborately carved figures and ornaments; many of them, no doubt, symbolical. The interiors of none corresponded with the imposing character of their exteriors. They were divided into narrow corridors, and small dark chambers. These were arched, or rather, the roofs were secured by overlapping courses of stones,—constituting a pointed arch, the type of which may be found in the earliest architectural monuments of the old world. The walls of these corridors and chambers were often stuccoed, and covered with paintings or figures in bas-relief. Within some of the chambers, as at Palenque, have been discovered tablets, clearly of a mythological character, covered with sculptures and hieroglyphics,—all evincing no inconsiderable advance in art. In these are still found the remains of idols, altars, and the evidences of ancient sacrifices. The easily accessible researches of Messrs. Stephens and Catherwood contain such full accounts of these structures, that it is unnecessary to point out their features in further detail.

The Bud'hist temples of Southern India, and of the islands of the Indian Archipelago, as described to us by the learned members of the Asiatic Society, and the numerous writers on the religion and antiquities of the Hindus, correspond, with great exactness, in all their essential and in many of their minor features, with those of Central America. They are built, particularly those of a more ancient date, upon terraces, some of which are of great height and extent. These terraces are faced with brick or stone, and ascended by flights of steps. They are crowned by structures, often pyramidal. Those of stone are built of large blocks, well fitted and polished. Sometimes the outer surface of the structure is coated with plaster.

The walls are always thick, giving the interior of the edifice a contracted appearance. The stones forming the roofs of the chambers overlap each other, precisely as is the case in Central America. The walls are covered with a profusion of ornaments, some in *alto*, and others in *basso relievo*. They have neither pillars, colonnades, nor ballustrades, "the absence of which," observes Crawfurd, "gives the structures a heavy and inelegant look, notwithstanding the profusion of minute ornament." The interiors are narrow and dark; the walls, however, are plastered, and often beautifully sculptured and painted, with figures of the divinity to which the edifice is dedicated, and with representations of battles, domestic and other scenes,—in this respect, also, exhibiting a striking analogy to the Central American temples.*

Sir Stamford Raffles has presented views and plans of a number of the ancient edifices which abound in the island of Java: an inspection of which, far better than any detail of description, will illustrate the resemblances here indicated. The great temple of *Bora-Bodu*, in its *coup d'œil*, might readily be mistaken for a Central American temple. Like the great structure of Mexico, known as the hill of Xochicalco, or "Hill of Flowers," it consists of a hill artificially terraced and faced with stone, elaborately sculptured with mythological figures. It is 620 feet square at the base, has seven terraces, and is not far from 100 feet in height. There are abundant evidences here of a well known form of Hindu worship. Numerous other structures of a similar character are described by this author.† Among these, none are more remarkable than the temple of *Suku*, a condensed account of which follows:—"The principal structure is a truncated pyramid, situated on the most elevated of three successive terraces. The length of these is about

* "The principal part of all Hindu temples (I am now speaking of the North of India) is the *Vimana*, or great tower, always containing in its centre a square apartment called the *Garbha griha*, or womb of the house, in which the images are placed. No light is admitted into this cell, except from the doorway; and in consequence, as in the *astylar* temples of Cuttak, it is always so dark and gloomy that nothing can be distinguished in it, except by lamp-light."—(*Fergusson's Architecture of the Ancient Hindus, Intr.*, p. 14.)

† *Hist. Java*, vol. ii. pp. 1, 70.

150 feet, the depth of the first 80 feet; of the second 30; and of the highest 130 feet. The approach is from the west through pyramidal porches, the walls of which are covered with sculptures of immense serpents, eagles, and other animals. The terraces are ascended by flights of steps. The temple is situated in the centre of the upper terrace, is square, measuring forty-three feet on each side, and is nineteen feet in height. The roof is formed by overlapping stones, as already indicated. The front of this building is plain, except that it has sculptured serpents extending along the cornice. Here are various sculptures and representations of the *Lingham* and *Yoni;* the former in a piece of statuary six feet long and five feet thick."*

Besides these buildings, erected on terraces, there are other analogous structures, called *dagobas*, in Ceylon, and *topes*, in Hindustan, of which some notice is taken in another chapter. They combine the temple and the tomb, and are usually of the pyramidal form, built of brick, stone, or earth, and are sometimes of great height. They seem generally to have been erected by princes, in evidence of their devotion, and are built over relics of some sort, which were supposed to lend particular sanctity to the structure.† These relics were usually

* Crawfurd's Ind. Archg., vol. ii. p. 206; Raffles' Java, vol. ii. p. 49. We have already mentioned that precisely these representations were found in the temples of Yucatan. The lngham in the court of the temple at Uxmal was eight feet high, and five thick.

† "When the tapos or barrow had been reared over the corpse interred, the spirit of the deceased was supposed to abide more especially in the cavity, and obtained for it a degree of sanctity greater than attached to any other part of the structure. It was regarded as the most holy place: a kind of temple dedicated to the departed spirit. This idea may be presumed to have led to the construction of similar mounds in honor of gods as well as men. In India they are of frequent occurrence; and many others raised in early times in different countries, as well as in the British Isles, were, like those of India, dedicated to the gods. The sanctity of the structure was much enhanced, if any substance in any degree identified with the divine personage, and entitled to the character of a *relic*, were deposited in the consecrated mound: whence, in after times, arose the high estimation of altars in which relics were deposited. * * * The sanctity thus acquired by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the dead, or the relic, or even the symbol of the presence or existence of a divine personage. Hence it came that the sacred chests or arks were

deposited in a small inner chamber; while the pile itself was crowned with a shrine of greater or less magnificence, in which adorations were made. The most important of those in Ceylon contain *dalus*, or relics of Buddha, with images and offerings in gold, silver, and precious stones. One of these, opened by Mr. Layard, was found to contain in its centre a small chamber, lined with brick and paved with coral. In the middle was a small cylindrical mass of gray granite, covered exactly with a rounded mass of the same stone (the symbolical *lingham* and *yoni?*); several small clay images of the hooded snake; a small truncated pyramid, solid and composed of cement; a vase containing some small fragments of bone; bits of plate gold in which the bone had probably been wrapped; some small gold rings; two or three pearls; beads of rock-crystal and cornelian, etc. In another, Mr. Layard found a large number of small clay dagobas *.

Turning to Central America. Connected with the larger structures at Palenque are a number of smaller ones, completely corresponding with the dagobas above alluded to. They are crowned with buildings clearly shrines or oratories, and contain the remarkable mytho-hieroglyphical tablets which have excited so much interest in the learned world. Concerning their interior structure, in common with that of thousands of others which exist in Mexico and Central America, we know nothing further than was discovered by Del Rio, who made an excavation in the centre of one of them. After penetrating to the depth of several yards, he found a circular [illegible] upon removing which, a cylindrical cavity presented

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[illegible] such awful reverence as the [illegible]sterious recesses of the divine presence; and [illegible] came that even Israel received by the command of the Almighty the form [illegible] chest, or *soros*, in which he was said, in the language of inspiration, to [illegible]lled between the cherubim.'"—(*Dudley's Symbolism*, p. 392.)

* some interest may be mentioned in connection with this extract, viz., [illegible] to the Choctaw tradition, the great mound on the Black river (near [illegible] their origin) contains a chamber or cave, which is the "*House of* [illegible] same tribe, it will be remembered, designate the mounds [illegible] or Mounts of God.—(*Trans. Am. Phil. Soc.* Vol. iii. p. 216.)

itself, within which was contained a flint lance, two small conical pyramids, (miniature *dagobas*); the figure of a heart in a crystalline stone; some earthen vases with covers, containing some small stones and balls of red pigment, etc.* The situation of this depository, observes Del Rio, corresponds with the centre of the oratory. It is believed that a proper examination of these monuments would disclose the fact that, in their interior structure, as well as in their exterior form, and obvious purposes, these buildings correspond with great exactness to those of Hindustan and the Indian Archipelago.

In the sculptures ornamenting the temple of Bora-Bodo, above described, as in numerous other places on the island, and on the mainland, Buddha is represented seated cross-legged upon a seat sustained by animals, (usually the lion or tiger), and receiving offerings from his followers, who kneel before him. These offerings consist of fruits and flowers.† In the building designated by Mr. Stephens as the Palace of Palenque, is an oval stone fixed in the wall of the corridor. It is finely sculptured in *bas-relief*, representing a figure of benignant aspect, seated upon a couch sustained by two animals, called *leopards* by our author. A female figure kneels before the god, and offers some articles, perhaps flowers, for his acceptance. There are a few hieroglyphics near the head of each figure.‡ Beneath this tablet are the traces of a stone table or altar, which, in Del Rio's time, was entire, built exactly after the same model with numerous others in various parts of the ruins. Del Rio describes it as a plain slab stone, six feet long by three feet four inches broad and [illegible] inches thick, placed upon four feet in the form of a [illegible]. These feet were sculptured with figures in *bas-relief*, in attitude of supporting the slab. A small ornamented el[illegible] rose at the back of the altar. This is precisely the c[illegible] of the *banlangko* of the Hindus, or *then-banlang* Siamese, the stone seat or altar of Buddha, u[illegible]

* *Teatro Critico Americano*, p. 18.
† *Crawfurd's Ind. Arch.*, vo[illegible]
‡ *Stephens's Cent. Am.*, [illegible]
H, at the end of this c[illegible]

offered flowers and fruits, instead of bloody sacrifices. It is found in the Siamese and Javanese temples, as also in the Bud'hist temples generally. It corresponds, according to Maurice, with the sign of Mercury.*

Did the scope of this Memoir permit, the coincidences of this kind, extending to the ornaments of the Indian and Central American temples, monstrous heads and symbolical figures, might be greatly multiplied. But probably, after all, the unequivocal common evidence of the existence of Phallic worship, or the worship of the Reciprocal Principles, is the most interesting fact which a comparison of the monuments of the two countries has yet disclosed.†

Abstractly, as we have already seen, this worship in America can hardly be regarded as derivative; it certainly is not necessarily so; for how naturally, in the mind of the primitive man, must the apparent cause of reproduction associate itself with his ideas of creation; and with the sun, as the obvious vivifier of the physical world, become the common symbol of the supreme creative power, whose existence is everywhere manifested! Still, it cannot be denied that, in conjunction with other coincidences in religion, institutions, and art, the prevalence of this worship tends to support the hypothesis of a connection between the old and new worlds, which it has long been the aim of speculative minds to establish. But if we accept this hypothesis, how are we to determine whether the impression has been from Asia on America—or, as certain facts would imply, from America on Asia? So far as natural science reflects any light on the question, it seems to favor the latter alternative.

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* *Trans. Royal Asiatic Soc.*, vol. iii. p. 76.

NOTES TO CHAPTER III.

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I HAVE given numerous examples of this kind of structures in the works to which this is, in some measure, supplementary, viz: "Ancient Monuments of the Mississippi Valley," (*Smithsonian Contributions to Knowledge*, Vol. I.,) and "Aboriginal Monuments of New York," (*Ib.* Vol. II.,) to both of which the reader is referred. In addition to these examples, I am able to present the following notices of others hitherto undescribed.

A very interesting but complicated group occurs in Washington county, Mississippi, on the road from the river, opposite Point Chicot, to Williams's Bayou. They resemble very closely those figured in Plates XXXVIII. and XXXIX. of the "Ancient Monuments of the Mississippi Valley," but are more numerous, and on a larger scale. The principal mound is four hundred and twenty by three hundred and ninety feet square at the base, with a level area at its summit, one hundred and twenty feet long by one hundred broad. A graded road-way thirty feet wide, leads to its top from the east. At its base, to the north-eastward, is a "platform," or raised area, ten feet high and seventy-five wide, with a small mound to the right, one hundred and twenty by ninety feet square at the base, with which it is connected by a terrace four feet high and twenty-five feet wide. Upon the top of the great mound is an excavation thirty feet long, twenty-five broad, and six deep. A number of smaller rectangular mounds, with graded ascents, form, in conjunction with those first described, a square area, within which are a few conical mounds. It is, of course, impossible to convey a correct idea of this group without a plan, which no opportunity is now afforded for engraving, but which may be presented in a subsequent edition. All the mounds of this group are exceedingly well preserved, and display a wonderful regularity in their construction. It is represented that numbers of conical mounds, of different sizes,

are scattered all over the adjacent country; and deep excavations are to be observed within a few hundred yards of the group, but none occur in its immediate vicinity. The usual evidences of a remote, ancient population,—fragments of pottery, rude implements of stone, etc.,—are abundant in the neighborhood.

Some of these mounds in the Southern States have spiral ascents to their summits, sufficiently broad to admit two horsemen to ride abreast. One of this description, composed entirely of marine shells, is said to exist on the shores of Pascagoula Bay, in Mississippi; another at the junction of the Tenza, Washita, and Catahoola Rivers, in Louisiana; and Bartram mentions one near Savannah, Georgia, which had also niches placed at right angles to each other, and corresponding with the cardinal points.

A remarkable mound of this class, occurs at Lafayette county, Mississippi, on the "Tallahatchie Bottoms," about three miles east of Panola. It is entirely singular in form, and is found in connection with other mounds, near a large enclosure of regular outline. It is circular at the base, but square at the summit. At each corner of the square area at the top, is an elevation about four feet high, raised to correspond with the right lines of the square, but circular upon the interior. Its height is about twenty feet.

FIG. 5. ANCIENT WORKS, LAFAYETTE COUNTY, MISS.

A few miles southeast of Delta, in the same State, there is an enclosure, rectangular in form, which contains two mounds of this description. This enclosure, a plan of which, from the hand of Rev. R. Morris, of Mount Sylvan, is herewith presented, contains about twenty acres. A and B are mounds. A is of large size: it covers about an acre at the base, and is forty feet in height. It is truncated, and the level area at its summit is reached by an inclined plane or graded

avenue, from the north. B is of less size, but of precisely the same form. It is about twenty-five feet in height. C is an excavation, fifteen feet deep and one hundred feet in diameter. It is surrounded by a low embankment, three feet high.

At the north, for obvious reasons, the investigation of the contents of these mounds has been extremely limited: so far as examined, however, they are found to be destitute of human remains or relics of the builders. Respecting the contents of those of Tennessee and Kentucky, very little is known. Some of these have been opened from time to time, and found to contain human remains, but whether of an ancient or recent date, it is impossible, in the absence of facts, to determine. One, of large size, situated on the Forkadeer River, fifteen miles from Jacksonville, in the Western District of Tennessee, was excavated a number of years ago, by a person who supposed that it contained treasure of some kind. A section was made from top to bottom, which showed that it was composed of the common earth of the surrounding country,—not a bone or relic of any kind was found in it. This mound, which is locally known as "Mount Pinson," is between ninety and one hundred feet in height, conical in shape, and terminating in a level platform about a hundred feet in circumference. It is surrounded by circumvallations.—(*Trans. Am. Ethnological Soc.*, vol. i. p. 364.)

Respecting the construction and contents of the large, regular mounds of the States bordering the Gulf, we are but little better informed. Recent investigations there have elicited much information respecting them, which, however, is not yet before the public. It has been ascertained that some of them are horizontally stratified from base to summit. Some are represented as composed of layers of earth, two or three feet in thickness, each one of which is surmounted by a burned surface. There are other large mounds, made up of alternate layers of earth and human remains. The mounds on the Wateree River, described in "Ancient Monuments of Mississippi Valley," p. 105, were, without doubt, sepulchral in their origin. They do not appear to have been remarkable for their regularity of form.

Not far from the Cold-Water River, in Mississippi, on the lands of Mr. Chambers, is a low circular terrace, which covers nearly five acres of ground. It is raised nearly two feet. "About the level of the original soil, is a pavement of burnt earth, evidently made by packing soft clay under a lattice work of split canes. The broken pavement comes up with ease in large pieces; the lower surface rough and fragmentary, the upper showing alternately the convex and concave sides of split canes. The hardness of this burned surface is about

that of refuse bricks at a kiln. Over the whole are quantities of broken pottery, and one entire vessel has been recovered, shaped like a jug; capacity about one pint. The material is the common under-stratum

FIG. 6. TEMPLE MOUND, MARIETTA, OHIO.

clay of the country, dried hard, but never red. Many arrow and spear-heads are also found here."

Whether this mound may be taken as a type of an entire class, is sufficiently doubtful; that similar features occur in a large number of

FIG. 7. TEMPLE MOUND, [illegible], KENTUCKY.

southern mounds is, however, [illegible] ascertained. Upon the burned platforms, at various points, c[illegible] deposits of relics are found; and, in some instances, human r[illegible]

In the great enclosure at Mariet[illegible]nio, are found several pyramidal

structures of the kind referred to above. The most remarkable is the one presented on the preceding page, Fig. 6.

It is one hundred and eighty feet long by one hundred and thirty-two wide, and ten high. Midway upon each of its sides, are graded ascents, rendering easy the passage to the top. These grades are twenty-five feet wide and sixty long. The top is perfectly level.

Another similar structure, but of different shape, is found near Lovedale, Woodford county, Kentucky, Fig. 7.

It is octagonal in form, measuring one hundred and fifty feet on each side. It has three graded ascents, one at each of the northern angles, and one at the middle of the western side. It is but little more than five feet high. For further examples of this class of structures, see "Ancient Monuments of Mississippi Valley," Chap. VIII.

(E.)

I have quoted Bartram in full, upon this subject, in the Appendix to my Memoir on the "Aboriginal Monuments of New York," (*Smithsonian Contributions to Knowledge,*) pp. 135, 137, where also will be found an extended comparison of the aboriginal sacred enclosures of America, with the corresponding primitive structures of the other continent, together with an exposition of their symbolical character. The following paragraphs from Bartram's account, bear more particularly upon the questions referred to in the text, and are therefore inserted for greater convenience in reference.

"CHUNK YARDS. The 'Chunk Yards' of the Muscogulges, or Creeks, are rectangular or regular area, generally occupying the centre of the town. The public Square and Rounda, or Great Winter Council House, stand at the two opposite corners of them. They are generally very extensive, especially in the large old towns: some of them are from six to nine hundred feet in length, and of proportionate breadth. The area is nearly level, and sunk two, sometimes three feet below the banks or terraces surrounding them, which are occasionally two in number, one above the other, and composed of the earth taken from the area at the time of its formation. These banks or terraces serve the purpose of seats for spectators. In the centre of this yard or area there is a low circular mound, on the middle of which stands erect the 'Chunk Pole,' which is an obelisk or four-square pillar, declining upwards to an obtuse point. This is of wood, the heart or inward resinous part of a sound tree, and is very durable; it is

generally from thirty to forty feet in height, and to the top is fastened some object which serves as a mark to shoot at, with arrows or the rifle, at certain appointed times. Near each corner of one end of the yard stands erect a less pole or pillar, about twelve feet high, called a 'slave post,' for the reason that to them are bound the captives condemned to be burnt. These posts are usually decorated with the scalps of slain enemies, suspended by strings from the top. They are often crowned with the white dry skull [illegible]

"It thus appears tha[illegible] this area is de[illegible]e place of exhibition, for shows, gan[illegible], etc. Formerly, there is little doubt, most

FIG. 8. "CHUNK YARD[illegible] THE CREEKS.

barbarous and tragical scenes were en[illegible]ted within them, such as the torturing and burning of captives, who [illegible]were here forced to run the gauntlet, bruised and beaten with sticks [illegible]burning chunks of wood.

"I observed none of these yards in[illegible]se in any of the Cherokee towns; and where I have mentioned the [illegible]in the Cherokee country, it must be understood that I saw only th[illegible]mains or vestiges of them among the ruins of ancient towns. In [illegible] existing Cherokee towns which I visited, although there were ancie[illegible] mounds and signs of the

yard adjoining, yet the yard was either built upon or turned into a garden plot or otherwise appropriated. Indeed, I am convinced that the Chunk Yards now or lately in use among the Creeks are of very ancient date, and not the work of the present Indians; although they are now kept in repair by them, being swept very clean every day, and the poles kept up and decorated in the manner I have described.

"The foregoing plan, Fig. 8, will illustrate the form and character of these yards.

"A. The [illegible]nded by terrace or banks.

"B. A circular eminence, at one end of the yard, commonly nine or ten feet higher than the ground round about. Upon this mound stands the great *Rotunda, Hot House,* or *Winter Council House,* of the present Creeks. It was probably designed as used by the ancients who constructed it, for the same purpose.

"C. A square terrace or eminence, about the same height with the circular one just described, occupying a position at the other end of the yard. Upon this stands the *Public Square.*

"The banks enclosing the yard are indicated by the letters *b, b, b, b;* *c* indicates the '*Chunk Pole,*' and *d, d,* the '*Slave Posts.*'

"Sometimes the square, instead of being open at the ends, as shown in the plan, is closed upon all sides by the banks. In the lately built, or new Creek towns, they do not raise a mound for the foundation of their Rotundas or Public Squares. The yards, however, are retained, and the public buildings occupy nearly the same position with respect to it. They also retain the central obelisk and the slave posts."

The following additional paragraphs, from the same author, are not without their importance in connection with the facts heretofore presented on the subject of the worship of the Reciprocal Principles in America.

"The clay-plastered walls of the Creek houses, particularly of the houses comprising the Public Square, are often covered with paintings. These are, I think, hieroglyphics or mystical writings, of the same use and purpose with those mentioned by historians, to be found upon the obelisks, pyramids, and other monuments of the ancient Egyptians. They are much after the same style and taste: and though I never saw an instance of perspective or *chiaro-oscuro,* yet the outlines were bold, natural, and turned to convey some meaning, passion, or admonition, and they may be said to speak to those who can read them. The walls are plastered very smoothly with red clay; then the figures or symbols are drawn with white clay, paste, or chalk: if the walls are plastered with white clay, the figures are sketched in red, brown, or blueish paste.

"Almost all kinds of animals, sometimes plants, flowers, trees, etc., are depicted; also figures of men in various attitudes, some very ludicrous and even obscene. In some instances, the *membrum generationis virile* is represented; but I saw no instance of indelicacy in a female figure. Men are often pictured with the head and others members of different kinds of animals, as the wolf, buck, hare, horse, buffalo, snake, duck, turkey, tiger, cat, crocodile, etc., etc. All these animals, on the other hand, are depicted having the human head and other members, as also the head and members of other animals, so as to appear monstrous."

Within the building which Bartram calls the "*Rotunda*," the Eternal Fire was kept up. Here, too, the "New Fire" was kindled on the occasion of the Feast of the First Fruits. No woman could enter it under penalty of death.

(F.)

The Pyramids of Mexico afford some striking parallelisms with those of Egypt, if they do not, with those of India, in some respects reflect light upon the origin and purposes of the latter. I am aware that the opinion so long entertained in the learned world, that the Egyptian pyramids were religious structures and had a symbolical design, has been combatted in later times, since the discoveries of Champollion have unlocked the mysteries of the hieroglyphics. It is now broadly asserted by most if not all the Egyptian scholars that the pyramids are simple sepulchral monuments, the tombs of the early Egyptian kings. Yet it may be questioned whether these scholars, while they have dissipated so many of the misty notions derived from the Alexandrian schools, have not carried their innovations to an unwarrantable extent, and, in their daring, rejected much of truth, along with the rubbish of error and ignorance. The intimate relation between the primitive tomb and temple has been pointed out in the text. In India the relationship is undeniable, and in America not less so; and analogy would seem to lead to the conclusion, that the pyramids also combined the tomb and the temple. This is a discussion, however, into which it is not necessary to enter here.

Some of the parallelisms to which I have referred have already been indicated; there are others, nevertheless, not less striking, which will appear in the following pages.

Du Paix, who examined many of the ancient monuments of Mexico, under a commission from the King of Spain, has presented us with

numerous examples of what we have every reason to believe were the tomb-temples of the aboriginal inhabitants of that country. In introducing them, he observes:

"The idea of absolute annihilation is repugnant to the physical constitution of man, even amongst savages themselves. But the love which the Mexicans entertained for the bodies of their deceased friends equalled in some measure that which they bore to their gods; the altar scarcely differed from the tomb in respect of sanctity.

"Experience has convinced me of the skill which this nation possessed in subterranean architecture, which in art and in manual labor has a decided superiority over the more common kind, of which the sphere of operations is the open air. [illegible] their adits, conduits, idolatrous caves, temples, and sepulchres, bear testimony to the truth of this assertion. It may even be doubted, with respect to the last, whether any people of the Old Continent, the Egyptians not excepted, evinced a more tender affection for their deceased friends and kindred, in the solicitude which they displayed to erect suitable monuments to their memory, than the Zapoticas, who, besides their subterranean sepulchres, constructed artificial hills and pyramids above ground, strengthened on the outside by strong masonry, whilst the interior was the sanctuary where they deposited the body of the deceased, making choice of the best materials for these sepulchral edifices, and employing them with method and order, to insure their longer duration."

Beneath the great temple of Mitlan, or palace of the dead, Du Paix

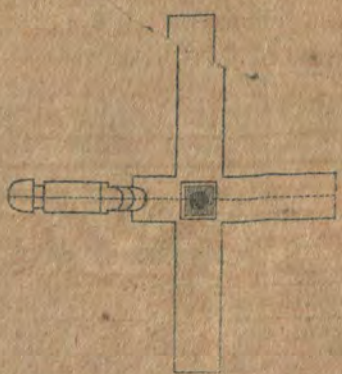

Fig. 9. Plan of Sepulchral Chamber at Mitlan.

explored a sepulchral chamber, a plan and section of which is herewith given. It appears that the plan of these sepulchral chambers was usually that of a cross.

"Under the scale of the saloon facing the south, there is a sepulchre, or pagan mausoleum, the plan of which is in the form of a cross. It is spacious and the walls, on the inside, are embellished with various compartments in Mosaic. A cylindrical column rises vertically from

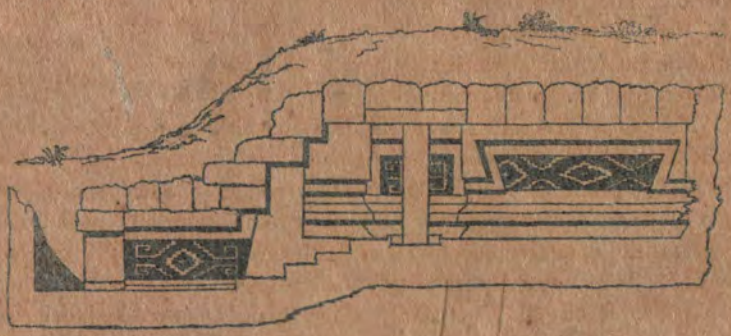

Fig. 10. Section of Sepulchral Chamber at Mitlan.

the central point of the plane of a square block of stone, formed by the intersection of the perpendicular and horizontal lines, which supports a large square stone that constitutes the ceiling, the four angles of which embrace as many right angles, that divide and portion off four square rooms, the sad receptacles of the mortal remains of man, which are covered with large square slabs, forming the roof. Every visible part of this dismal abode was painted with vermilion. A door, subterranean passage, and stair-case, give admission to the tomb."

Du Paix found at the distance of a league and a half to the east of Mitlan, upon the summit of a high hill, the commencement of the

Fig. 11. Sepulchral Chamber near Mitlan.

Mijian chain of mountain, some ancient structures, resembling, in many respects, the famous ones of Mitlan. "Under the entrance to this building, at a very little depth, there is a subterranean sepulchre, in simple style, and its plan in the form of a cross. It has four square

chambers, the walls of which are coated with square stones polished and painted with ochre; a flight of stairs conducts to it, and their descent faces the west." Nothing was found here, it having probably been previously opened, for we are informed by Bernal Diaz that Figuero, an officer under Cortez, employed himself in this very territory of the Zapoticas, "in discovering the burial-places of the Caziques, and in opening their graves, for the sake of the golden ornaments which the inhabitants of the olden time were accustomed to bury with their chiefs." In this manner he collected more than $100,000 worth of gold.—(*Lockhart's Diaz*, vol. ii. p. 322.)

Du Paix also found, in the vicinity of the remains just alluded to, "a tumulus, or artificial hill, beneath which, upon excavation, at the depth of six feet, was discovered a sepulchre, the form of which was oblong, and its walls lined with square hewn stones, with mouldings and Mosaic work of well finished execution. The roof was composed of large square flags, and on the outer side, which faces the west, there was a small door. All that we found in this vault was a skull and some smaller bones, together with fragments of pitchers, jugs, and dishes of fine earthenware, of blue color."

The same authority found also, near the town of Chila, on the summit

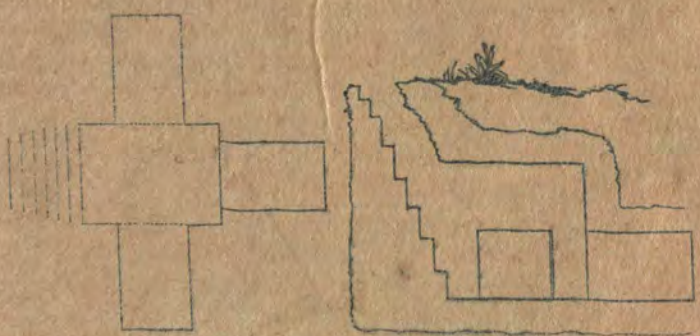

FIG. 12. PLAN AND SECTION OF SEPULCHRAL CHAMBER AT CHILA, MEXICO.

of a mountain called Tortuga, "a pyramid of solid mass, resting upon an equilateral base, the sides of which faced the cardinal points. The western face was ascended by steps. At the foot of the northern angle of the pyramid, at the depth of eleven feet from the surface, exist the ruins of a sepulchre in the form of a cross. It was descended by six steps into an oblong vault, the four compartments of which, like the sides of the pyramid, face the four points of the compass. The walls of this subterranean structure were constructed of squared blocks of

stone, cemented and polished. The ceiling was coated with lime. But few human remains were found here."

The subjoined cut, Fig. 13, exhibits a section of the pyramid here re-

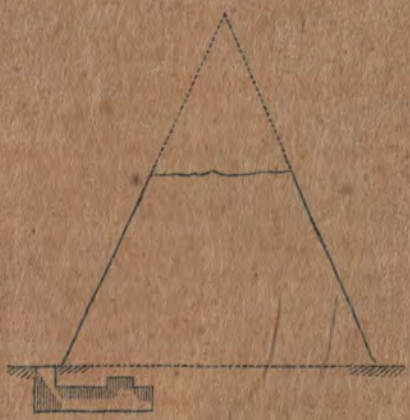

Fig. 13. Section of Pyramid at Chila, Mexico.

ferred to, and also the relative size and position of the sepulchral chamber beneath it. This section, in conjunction with that which follows, of the great pyramid of Gizeh, in Egypt, will show the difference

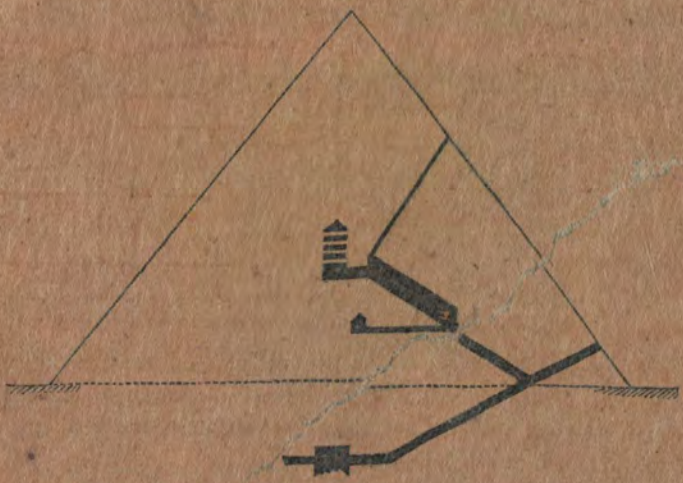

Fig. 14. Section of the Great Pyramid of Gizeh, Egypt.

in inclination of the sides of the Mexican and Egyptian pyramids. The angle of inclination with the base line, in Fig. 13, is 65 degrees, while in Egypt the pyramids were all constructed, with hardly a perceptible

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variation, on an angle of 51° 20′. The positions of the sepulchral chambers in the pyramid of Gizeh are different from those found in the American structures. The latter coincide more nearly, in this respect, with the terraced pyramid of Sakkara, of which a section is subjoined, Fig. 15, In this example the chamber is on a level with, and sunk below, the ground line, and reached by a horizontal passage from beyond the base of the structure.

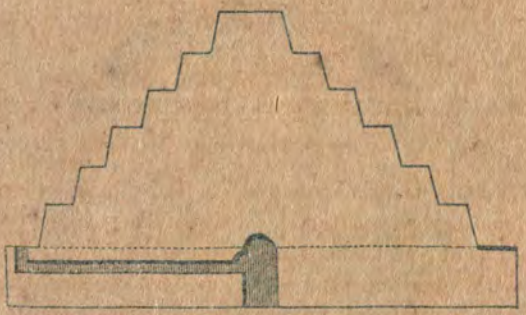

Fig. 15. Section of Pyramid at Sakkara, Egypt.

Some of the Mexican pyramidal and conical structures had chambers or vaults above ground, which were reached by adits, or horizontal passages A remarkable example occurs near Mount Alvan, close by the

Fig. 16. Plan of Temple-tomb at Mount Alvan.

town of Autequera, in Mexico, of which a plan and section are subjoined. It is described by Du Paix, as follows: "It is an ancient building, either a temple or tomb, or both, and consists of a great structure raised upon an immense base, or terrace, of hewn stone, the projection of which forms a quadrilateral figure, each side facing one of the four cardina

points of the compass. A mound of conical figure rises from its area. I was struck at beholding, in the interior of this solid body, a sort of well constructed rotunda, from the centre of which proceeded four spacious passages, dividing the whole plane into equal portions; and the interior walls of this famous work of art were formerly, judging from what is still visible, lined with perfectly even and uniform stones."

FIG. 17. SECTION OF TEMPLE-TOMB AT MOUNT ALVAN.

In the vicinity of this structure, Du Paix found others of similar character, and beyond question devoted to a like purpose. One of these is described as of conical shape, and "traversed through its centre, from north to south, by a well planned gallery, having a semi-elliptical vault, and lined with many large, oblong slabs of granite, upon the surface of which, sculptured in alto-relievo, appear several human figures, rather exceeding in dimensions the ordinary stature of man, with open mouths, in various attitudes, some sitting, some standing, and all in profile, looking towards the north, along the interior of the gallery." Some fragments of human bones, and a human skull, were found in the crypt. "Near this monument," continues Du Paix, "was another similar one, which was probably raised for a like purpose. It has a spacious gallery traversing it diametrically in a straight line from north to south. The interior is faced with square stones, disposed in horizontal rows, whilst some large slabs, which form a projecting angle over the solid masonry of the lateral walls, resembling the ridge of a house, serve as a roof. The pavement is composed of a hard mortar of sand and lime."

It would almost seem that the ideas which influenced the Egyptians, Hindus, and Persians, in the construction of their rock temples and Mithratic caves, and which prescribed silence and gloom as befitting the abodes of the gods, also existed amongst the Mexicans. The dark, narrow chambers of the Central American temples, and the gloomy recesses of those of Mexico and Peru, favor the conjecture.

Beneath the great temple of Xochicalco, hewn in the solid rock, are extensive chambers, the purposes of which are now unknown; but we have reason to suppose they were dedicated to some of the ceremonies of the Mexican religion. Du Paix partially explored some of these, but was debarred from a thorough examination by masses of rubbish which

had fallen, and which he had not force enough to remove. He, however, ascertained that they were very extensive, and excavated at an immense expenditure of labor. He says: "In an adit called La Cueva, (the cave) which the Mexicans opened in the northern side of the hill of Xochicalco, there is a narrow aperture, six feet high, serving to the entrance of several galleries. * * This subterranean recess contains various passages, the walls of which are smooth, and the pavements, which yet partially exist, are made with cement, and covered with red ochre. The difficulty of proceeding from one passage to the other was occasionally great, and not unattended with danger. At the extremity of the gallery, which is about sixty yards from the entrance, are two saloons, divided by two pilasters formed of the hard stone of the mountain. In the corner of the innermost apartment, a conical cupola, two yards in width, and rather more in height, is constructed in the solid roof overhead, from the upper surface of which proceeds a tube about nine inches in diameter, which served for purposes of ventilation. The whole interior is faced with square stones, in circular rows, with great precision and neatness. The floor of these saloons, as well as that of the whole excavation, is nearly level. These subterranean saloons appear rather destined for the repose of the dead than the residence of the living: and hence I conjecture this excavation to have been an oratory, or private temple, consecrated to the souls of the departed."

Beneath some of the structures at Palenque were found similar vaults, though perhaps less in size. There is also a tradition, which has been confirmed by subsequent examination, that the celebrated pyramids of Teotihuacan, on the plain of Otumba, had inner chambers. Mr. Thompson, late U. S. Minister to Mexico, visited these structures, and alludes as follows to this feature: "They are now covered with earth, and overgrown with grass and small bushes. There is an entrance to the smaller one, through which a man may pass on his hands and knees. This aperture is on the southern side, and about half way up the pyramid, and terminates in the inside on a flight of stone steps, extending to the bottom, in the centre of which is a well."—(*Recollections of Mexico*, p. 140.) These pyramids, apart from the features which they are quoted here to illustrate, have a bearing upon some of the questions started in the following pages, justifying the insertion of the following description from Boturini, (*Idea Nueva Historia General, etc.*, p. 42.) He says:

"There still remains in the immediate vicinity of the city of San Juan *Teotihuacan*, seven leagues from Mexico, some indisputable testimonials of this rude worship, consisting of two high mounts, built by hand. One is called *Tonatiuh Itzaqual*, which signifies, '*dwelling dedicated to*

the Sun,' and is larger than its companion, which is dedicated to the Moon. It has four stages, inclining to the summit, which are symbolic of the four seasons of the year, and of the four characters of the Indian calendar. Upon the highest grade, which answers as a pedestal, was placed a great statue of the Sun, which had in its breast a square plate of precious metals, in which were reflected the rays of that luminary at the moment of its rising. This image is called *Tonacateuctli*, '*God of Sustinence*,' or '*God of our flesh*,' and was attended by certain priests called *Papahua Tlemacazque*, who, by way of distinction, wore their hair loose and disordered. They also, at the close of the cycles, obtained the new fire, and sent it to the neighboring towns. This pyramid was anciently perfectly square, covered with lime, and beautiful, and was ascended by steps, which are no longer to be discovered, as they are covered by their own ruins, and by the earth which winds have brought there, and upon which trees and bushes have grown. Notwithstanding I have visited and measured it, and, if I am not mistaken, it is two hundred yards in height. I likewise had a drawing made, which is now in my collection. On going round it, I found that the celebrated Dr. Carlos de Siguenza y Gongora had attempted to perforate it, but found resistance, and failed. It is known that the centre is hollow, and seems to sound the word *Itzaqual* when the foot is stamped upon it.

"To the left of this house of the Sun is that of the Moon, of smaller size, and called *Meztli Itzaqual*. In its vicinity are discovered the remains of various artificial mounds, dedicated to the various wandering stars, which I shall explain in the History, taking care to find out the number of them; although the Indians of Chiapas counted seven of Hun corresponding to the days of their week."

Humboldt states the largest of these pyramids to be one hundred and fifty feet high, and the smaller, one hundred and forty-five. Mr. Mayer says the largest is one hundred and seventy-one feet high; Mr. Glennie, two hundred and twenty-one feet high, and six hundred and eighty feet square at the base.

Pyramidal structures of large size are found in the Polynesian Islands, which seem to have been essentially temple-tombs. One at Atehuru is described as having been constructed of stone, two hundred and seventy feet long, ninety-four broad at the base, and fifty feet high, with a flat top, reached by a flight of steps; the bottom step six feet high. "The outer stones of the pyramid, composed of coral and basalt, were laid with great care, and hewn or squared with great labor, especially the *tiava*, or corner-stones." Another at Maeva is one hundred and twenty feet square. They often stand on high hills, or in the recesses

of forests.—(*Ellis' Polynesian Res.*, vol. i. p. 261.) The religious structures of the Polynesian and South Sea Islanders are universally designated *Maræs*, or *Morais*. Another fact of some interest, in this connection, is, that these Islanders place the abode of their gods and departed kings on a mountain, which, like the Meru of India, is held sacred. These *morais* were places of burial as well as of worship, and sacrifices of animals, and occasionally of human victims, are made upon them.—*Prichard, Nat. Hist. Man*, vol. v. p. 117.)

Cook describes the *morai* of Oberea as a "prodigious pile of stones, two hundred and sixty-seven feet in length, eighty-seven wide at the base, and forty-four feet in height." (*Voy.*, vol. ii. p. 567.) Easter Island abounds in these structures. They are erected of stone, cut and laid together with great precision. Colossal statues often crown their summits. "They consist," says Ellis, "of a great number of terraces, or platforms, upon which are fixed gigantic figures. Some of the latter are not far from thirty feet high, and nine in diameter."—(*Ellis*, vol. iii. p. 242: *Beechey's Nar.*, pp. 30, 37.)

One of these *morais*, found on Easter Island by La Pérouse, and described by M. Bernizet, is deserving of particular mention. It consisted of a terrace of earth three hundred and eighty-four feet long by three hundred and twenty-four wide, in the centre of which was erected a platform, faced with cut stone, eight feet high, eighty feet long, and twelve broad. Upon this platform were erected two rude colossal statues of stone, the largest of which was fourteen feet six inches high, and seven feet six inches broad at the shoulders. "The figures were composed of red lava, very porous and light. There were some entire which had a plinth on their upper part, running along their length, on which were represented recumbent skeletons. Not far from the lower step are entrances, or narrow trenches, that lead to a cavern, in which are found human bones."—(*La Pérouse's Voyage*, vol. iii. p. 195.) The dimensions of this *morai* are represented as much less than those of some other. One is instanced, in which the stone platform was two hundred and sixty-seven feet long. M. Bernizet observes, respecting the stones of which the above structure was composed, "that though the greater part were well squared, there were several rather curved, which would imply that they were not cut but ground into shape; the exact parallelism of the greater number not being taken to invalidate the conclusion, as it might depend on the greater or less skill of the workman."

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MEXICAN MS. ILLUSTRATING THE IDEA OF NINE HEAVENS.

(G.)

We have seen that many of the Hindu temples, or rather altars, were "studied transcripts of the sacred Mount Meru, the abode of the Gods." This mountain was supposed to consist of seven stages, or heavens, increasing in sanctity as they ascended. Within the upper dwelt Brahm, from whom emanated the Demiurgic Powers. The altar transcripts of Meru had therefore seven stages.

The Mexicans, on the other hand, supposed there were *nine* heavens; their conception differing only in this respect from that of the Hindus.

According to the explanation of the Codex Vaticanus, No. 3738, (*Kingsborough's Collection*, vol. ii.,) the first or superior heaven was called *Homeyoca*, the residence of the Supreme God, also *Homeiocan*, or "place of the Holy Trinity." It is proper to say that no support for the latter interpretation seems to be found in the etymology of the original word. The second, or next inferior heaven, was called *Ylhuicatl Xoxoucha*, the Azure Heaven; the next, or seventh, *Ylhuicatl Yayaucha*, the Green Heaven, etc.

In the Codex already referred to, is a representation of the signs of these heavens, upon which Lord Kingsborough remarks:—"The interpreter of the Codex Vaticanus informs us that the Mexicans believed in nine heavens, which they supposed were distinguished from each other by the planets which they contained, from the color of which they received their several denominations. They also believed that these heavens, acting as secondary causes, exercised a sovereign influence over affairs below; while the great First Cause, the Deity, resided in the highest heaven, and controlled the effects of all the inferior ones. * * And although the interpreter of the Codex does not expressly say that their nine heavens were of spherical form, still little doubt can be entertained that Homeyoca, their highest heaven, corresponded with the *cælum immobile* of the ancient astronomers, which the Jews supposed to be the immediate habitation of the Deity; and that they believed the other heavens were eight lesser spheres, the lowest of which included the earth, while the highest was the Empyrean heaven, the heaven of heavens, or the place of the Most High." (*Kingsborough*, vol. viii. p. 254.)

In the Selden MS., now in the Bodleian Library, Oxford, we have a mythological painting, the precise significance of which is not known, but which seems to refer to the ascent of the human race, personified by a man and woman, to the heaven of heavens. The different heavens, as

will be seen from the accompanying reduced copy of the original, (FIG. 18,) are distinctly represented. The concentric semicircles, depending from the horizontal boundaries of the respective heavens, are stars,—this being the common mode of representing them in the paintings. Beneath these we perceive the sun and the moon, and yet beneath all the earth. Underneath the plane of the earth are two signs: that on the right is the sign of the year *Chicome-acatl*, the 46th of the Mexican cycle; and that on the left is the day *Chicome-acatl*, which is either the 1st of February or the 16th of October, for the year here indicated. The four signs attached to the four figures on the plane of the earth, and the one between them, (reading from right to left,) are *Matlactliome-tecpatl* (March 5 or October 31); *Macuilli-tecpatl* (Jan. 24 or October 11); *Ce-tochtli* (September 12); *Chicome-tecpatl* (14th of April or 26th of February); and *Ce-tecpatl* (May 24). The sign at the right of the representation of the sun is the year *Ce-acatl*, or the 14th of the cycle; and the sign to the left of the moon is the day *Cecipactli*, which, for the year last named, may be either the 7th of January or the 23d of September. The sign immediately in front of the Deity, at the top of the plate, is *Matlactliey-tochtli*, or the 13th of the cycle. The sign of the day accompanying it is *Ome-mazatl*, which for that year is March 13. The signs over both the male and female figures, at the right and left of the God, are *Ce-mazatl*, which, for the 13th year of the cycle, may be February 1 or October 19. The reason for the introduction of these signs is, of course, unknown.

It is not an assumption supported only by analogy, that the Mexican *teocalli* were symbolical structures. Nezahualcoyotl and Nezahualpilli, kings of Tezcuco, reared a temple in honor of the Supreme Unity, in which no sacrifices were permitted, except the burning of incense, and where no images were placed. This temple was of nine stages, or stories, for the reason that it was dedicated to the Supreme God. This number, we are explicitly informed by Boturini, had reference to the nine heavens, intervening between earth and the abode of the Supreme. We subjoin Boturini's account of this temple:—"This celebrated Emperor, (Nezahualcoyotl,) inwardly abhorring idolatry, inspired by God, Creator of Heaven and Earth, at his command, built in Tezcuco a tower of nine stages, symbolizing the nine heavens; and upon its summit erected a dark chapel (or shrine), painted within of the finest blue, with cornices of gold, and dedicated it to God, the Creator, called in the Indian language *Tloque Nahuaque*, that is to say, The One, Almighty, and All-Merciful God, who has his seat *above the Heavens*. In his praise the king composed sixty songs, which have perished under the hands of the

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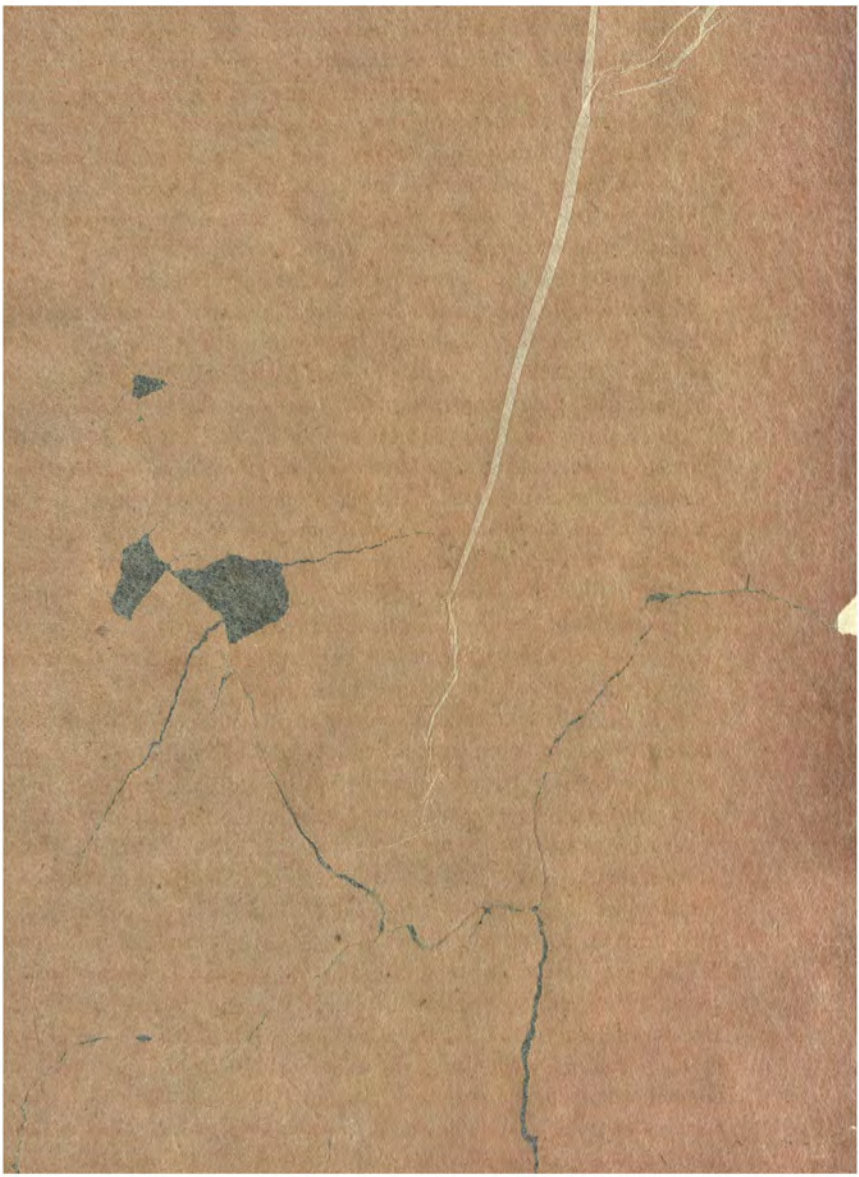
ANCIENT SYMBOLICAL TOWER OF NINE STAGES, NEAR TEHUCANTEPEC,
OAXACA, MEXICO.



ignorant. In this Tower were constantly placed certain sentinels, charged to strike, four times a day, upon a plate (or cymbal) of the finest metals; the sound of which, reaching the Emperor, reminded him to pray to God, raising his eyes to heaven, for aid to govern his subjects, etc."—(*Idea de Nueva Historia General*, p. 79.)

Among the various structures yet remaining in Mexico which seem to have been built to conform to this idea of the nine heavens, is the one of which an engraving is herewith presented (FIG. 19), from Du Paix's Second Antiquarian Tour.

It is situated in the vicinity of Mitla, in Oaxaca, and occurs in connection with other imposing structures. It is perfectly regular in form, built of stone, covered with cement, and painted with ochre. Du Paix conjectures that its flat summit was once occupied by a statue of some one of the major gods.

We have a most distinct allusion to the nine heavens in the congratulations, quoted by Sahagun, (lib. vi. cap. 3, 4,) as being used amongst the Mexican lords, on the occasion of the birth of a first son. They first complimented the mother, and then turning to the infant, exclaimed: "O precious gem, emerald, rich feather, hair and nail of lofty sires! Welcome hast thou come! Thou hast been formed in the highest place, where resides the Supreme God, *who is above the nine heavens*," etc.

And Gomera informs us that "They held with an assured faith that there were *nine places* appointed for souls, and that the chiefest place was to be near the sun."—(*Gomera* in *Purchas*, vol. iii. p. 1137.)

It is not necessary to our purpose to point out the parallelisms between the Mexican notion of nine heavens and the [illegible] which entertained by many nations of the East. It may be [illegible] mentioned, nevertheless, that the Scandinavians not only had nine superior spheres, or heavens, but also [illegible] between which the earth and man occupied [illegible] a middle [illegible] In the Voluspa, the prophetess says:—

> "[illegible] to mind nine worlds
> [illegible] nine heavens."

The giant Vafthrudner also boasts of having seen the nine worlds; and the dwarf Alvis tells Thor,

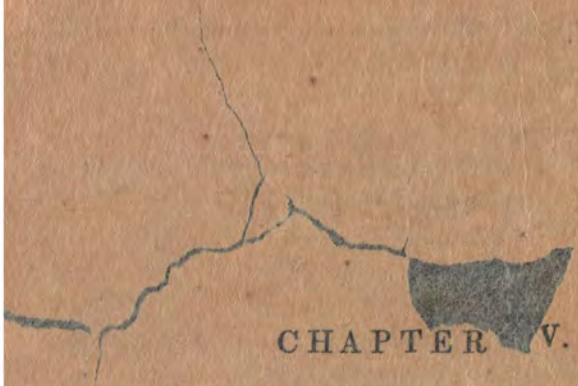
> "All the nine worlds
> Have I travelled through,
> And every being known."

The Prose Edda says: "Bad men go to Hela, and from her to Niflhel, that is, down to the ninth world." The superior heaven, Gimle, is the abode of the Supreme Being, and the place to which the good may aspire.—(See *Pigott's Scandinavian Mythology*, p. 18.)

FIG. 20.—STONE PEDESTAL AT UXMAL.

The above engraving represents a stone seat or pedestal, found by Mr. Stephens at Uxmal, in Yucatan, which seems to have been designed to sustain a statue, after the manner shown in the bas-relief at Palenque. "It is carved out of a single block of stone, and measures three feet two inches in length, and two feet in height. It seems intended to represent a double-headed cat or lynx."—(*Stephens' Yucatan*, vol. i. p. 182.)

FIG. 21.—MEXICAN SIGN OF THE YEAR: SPECIFIC SIGN OME-TECPATL, OR 16TH YEAR OF CYCLE.



CHAPTER V.

SUN OR FIRE WORSHIP IN AMERICA; ITS RATIONALE AND ATTENDANT RITES.

In another connection the opinion is unhesitatingly advanced, that the religions or superstitions of the American nations, however different they may appear to the superficial glance, are rudimentally the same, and are only modifications of that primitive system, which, under its physical aspect, has been denominated Sun or Fire Worship. Some of the grounds for this belief have already been presented, and it is unnecessary to recapitulate them here. (*See note to this Chapter, I.*) To the Sun as the celestial symbol of the beneficent great Father, or elementary active principle of nature, the adorations of the Indians were principally directed; Fire was esteemed the intermediate terrestrial agent, sacred to the Sun, and partaking of its nature; and to it were consigned the sacrifices prescribed by the Indian ritual.

The ceremonies attending these sacrifices varied considerably among the different families, and are quite complicated among the semi-civilized nations. They, nevertheless, were substantially the same. The lighting of the New Fire, for instance, was attended with ceremonials materially differing among the respective nations who practised it; yet no one doubts that the origin of the rite was the same, amongst the Peruvians, the Aztecs, and the North American Indians. It is not, therefore, necessary for our purpose, even were it possible to do so, to collect from a long list of authorities all the ceremonials of Indian

sacrifices; we shall, for this reason, derive our illustrations chiefly from the practices of the tribes which formerly inhabited the shores of the Mexican Gulf, concerning whose customs and rites we are best informed.

The Creeks, Cherokees, Choctaws, and their affiliated tribes, in common with the Aztecs and Peruvians, had a series of festivals corresponding to the lunations of the year, which were attended with peculiar ceremonies,—with purifications, dances and sacrifices.* Besides these there were others, occurring at fixed periods, which were deemed of more importance than the lunar festivals, and were celebrated with greater form and ceremony. Occasional festivals were also observed by these nations, some of them happening at intervals of several years.

"All these tribes," says Adair, "paid their religious devoir to *Lodi Ishto-hoola-aba*, 'the great, beneficent, supreme, holy Spirit of Fire,' who resides, they think, above the clouds, and on earth among unpolluted people. He is with them the sole author of warmth, light, and of all animal and vegetable life."† He also states that the very names of some of these tribes indicate that they were sun or fire worshippers. Thus, Cherokee, or, as it is often written *Cherake*, "is derived from *Chee-ra*, 'fire.' Hence they call their magi *Chee-ra-tahge*, 'men possessed of the divine fire.' "‡

First on the list of the greater festivals was the great Solar Festival, or Feast of First Fruits, which was signalized by the lighting of the New Fire, and was everywhere attended with peculiar and imposing rites. The time fixed for its celebration was the period of the maturity of the maize, and consequently varied under different latitudes. Among the eastern nations, this festival is still continued, and is well known as the "Green

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* Torquemada observes of the Festivals of the New Moon, as prescribed among the Mexicans, that, "If the custom be attentively considered, it will appear to have been stolen from the Hebrews, except that the festivals of the latter were lunar, and those of the former every twenty days. I believe," he adds, "that the Devil taught them that brief computation, in order that his sacrifice might be celebrated before God's."

† *N. A. Indians*, p. 19.

‡ *Ib.* p. 226.

Corn Dance;" the ceremonies attending it, however, retain little of their original character.

This festival, as observed by the southern tribes, is described at length by Adair, who contrasts it with the Hebrew Passover, with which he supposes it to correspond. According to his account, it was instituted in acknowledgment of the first fruits of the year, and was attended with the entire extinguishment of the Old, and the lighting of the New Fires. It was observed at the beginning of the first new moon after the corn became full-eared. The sacred square was swept in advance, and the "temple" placed in proper order and painted anew. "Every thing being thus prepared, the Archimagus ordered some of the religious attendants to dig up the old hearth or altar, (*See note to this Chapter, J.*) and to sweep out the remains which by chance might either be left or have dropped down. Then he placed a few roots of the button-snake herb, with some green leaves of small tobacco, and a little of the new fruits, at the bottom of the fire-place, which was covered up with a white marly clay, and wetted over with clean water." Above the altar thus formed (and which may explain the origin of those found in one class of the ancient mounds of the United States) was made an arbor of the green branches of young trees. Meanwhile, the women cleaned out their hearths at home, and cleansed their household utensils, preparatory to receiving the sanctified new fruit and the holy fire. None of the new fruits could be lawfully used until after this festival or sacrifice. Sentinels were then placed at the four corners of the holy square, who kept out all animals, and would allow no person to enter its. For two days an unbroken fast was of the first fruits, the devotees drinking decoctions of bitter herbs tained, the devotions, with a view to mortification and used on sacred occasions, with a view to mortification and fication. On the morning of the third day, a supply of was introduced, all vestige of which were removed before. As the sun began to decline, the fires were extinguished of old every hut, and universal silence prevailed. The chief then kindled a fire by friction, and placed it on the altar (*See note to this Chapter, J,*) for ; when it was hailed with acclamations.

as the atonement for all past transgressions, except murder. A basket of the new fruits was then brought, and the sacrifice commenced. The fire-maker walked three times around the fire, with a slow pace, stopping now and then, and uttering mysterious words, which none but the initiated could understand. He then took a little of each sort of the new fruits, and covering them with bears' grease, that they might burn the more freely, offered them, with some flesh, on the altar, to "the bountiful, holy Spirit of Fire." The penitential draught was also consecrated, a portion of it being poured upon the altar. The women ranged themselves around the sacred square; where each received, with various ceremonies and injunctions, a portion of the new fire, with which the lodge-fires were to be kindled anew. Then came a full abandonment to the enjoyment of the new fruits. The warriors dressed themselves in their wildest martial array, and maintained their strange dances to the melody of equally strange songs and solemn monotonous music, around the new fire, which was kept steadily burning. For eight days these ceremonies were kept up, during which time absolute continence and various restrictions were rigorously observed. The festival was ended by a general ablution, and a grand general dance, in circles, around the altar; after which they departed in joy and peace, under the belief that past misconduct was atoned for and future evils averted.

This festival is mentioned by Bartram, who calls it the *Busqu[illegible]*. He does not describe it at length, but merely states that it was celebrated annually, and was the most imposing in its ceremonies of all the festivals. According to him, the sacred fire was kindled in the great circular temple or "Rotunda." By Col. Benj. Hawkins, for a long time Indian Agent in Georgia, gives a full account of this ancient ceremonial as observed by the Creeks. He says, "It occurs annually, in the [illegible] July or August. The precise time is fixed by their [illegible]hs (chief) and counsellors; and is sooner or later, as the [illegible] of the town and the state of the corn will permit. It usually lasts eight days. On the morning of the first day, the warriors clean the square, and sprinkle it with white sand; and then also the *acee* ("bitter drink") is made. The fire-maker

makes the fire as early in the morning as he can, by friction. The warriors cut and bring into the square four logs, a fathom long, which are placed in the centre, end to end, forming a cross, the outer ends pointing to the four cardinal points. In the centre of this cross the new fire is made. * * * This happy institution is called the '*Boosketau*,' and restores every man to himself, his family, and nation. It is a general amnesty, which not only absolves the Indians from all crimes, murder alone excepted, but seems to consign all memory of guilt to oblivion."*

These forms were slightly varied among the Cherokees, who, in later times, seem to have divided the great annual festival into three parts, corresponding with the earliest new moon of spring, when the solar energy first exhibits itself and the grass begins to grow; resumed when the promise of productiveness is confirmed, and the corn becomes fit to be tasted; and concluded some forty or fifty days thereafter, when the corn became full and [illegible]. The ceremonies attending these feasts are minutely described in Mr. J. H. Payne's interesting MSS.; from which the following facts relating to the last-named, or green corn festival, are gathered:

"Among the special instructions for this particular occasion, and which were understood to have been enjoined with more than usual precision by the Great Spirit, it was ordered that an arbor of green boughs should be framed in the sacred square of the national heptagon, where a beautiful shade-tree was to be set, and a large booth erected and provided with seats. This feast was preceded by a grand preliminary dance; the day after which a messenger started to give notice, throughout the country, of the time fixed for this grand Festival; at which it was considered, as having been, with marked emphasis ordered by

* None of these Indians professed any knowledge concerning the origin of the solar festival, and the ceremonial of lighting the new fire. Col. Hawkins questioned *Efau Hanjo*, great medal chief of the Creeks, upon this point, but with no satisfactory result. The chief replied that he had been taught that *Esau-getuh-Emissee*, "the Master of Breath," gave the festival to the Indians, as necessary to their happiness; and that its observance entitles the participants to his care and protection in war and under difficulties.

the Creator, that the entire nation should be convened. The evening prior to the festival day, the hunters and the people came in, all bringing their respective contributions of prepared meats and fruits. The arbor and the booth were made ready; after which a beautiful bushy-topped shade-tree was cut down close to the roots, and planted in the very centre of the sacred square. Every man then provided himself with a green bough; which preparations being completed, on the following morning the feast began. It was one of unmeasured exultation; a sort of Harvest Jubilee. Men only were allowed to participate in the dance peculiar to this commemoration; and when in the morning all met in the square, each bore his green bush in his right hand, above his head. As the leader struck the music, and commenced the movement, all followed, with every expression of rapture; they went leaping, singing, and exulting, as they ran. Notwithstanding there was an appearance of wildness and disorder, whatever they did was in accordance with long settled rules. They were guided by a leader, who conducted the whole party seven times, during each dance, successively around the tree and underneath its shade. This festival continued four days. The women were not allowed to participate in the dances until sunset, and then only in such as were regarded as merely social. They were also rigidly excluded from the sacred square."

Mr. Payne remarks that this festival has outlived all the rest, and that its present form is not regarded as its most ancient one. It is rather the consummation of the great annual festival, preceded by purifications, and fastings, and the ceremonial of lighting the new fire. The festival of the first new moon of spring, in acknowledgment of the return of the reproductive influence, was attended by very rigorous rites. The participants bathed formally in some adjacent stream, and mortified themselves in various ways, drinking only of a certain bitter decoction denominated the "black drink." In some instances they cut long gashes up and down their limbs with flints or fish-bones, a process which they call "scratching." At this time, Mr. Payne observes, "the altar in the centre of the national heptagon was repaired. It was constructed of a

conical shape, of fresh earth. A circle was drawn around the top to receive the fire of sacrifice. (*See Note to this Chapter, J.*) Upon this was laid, ready for use, the inner bark of seven different kinds of trees. This bark was carefully chosen from the east side of the trees, and was clear and free from blemish."* Near the close of the festival the sacrifices were made, with great solemnity, as follows:—"This day was devoted to fasting. Even infants were denied nourishment until afternoon; adults until night. A short time before sunset the people again assembled in the national heptagon. Near the altar, where the fire had been kept burning all day, the white dressed buck, doe, and fawn skins had been replaced. The priest and his assistant now took their position to the eastward of the fire, facing the East. Behind and about them stood the seven prime counsellors, in a semicircle. The priest raised the flowers of the old, wild tobacco from the buckskin, and flung them on the fire. They emitted a very singular odor. After this, the priest having cut off the end of the tongue of the buck which had been brought in, put it into the fire. Whilst burning, it was eyed with intense attention, as everything relative thereto was deemed significant of life or death.

"The sacrifice being offered, the buck, which had been dressed whole, was cooked and placed by itself. A kind of thick mush was made of newly pounded meal, to be eaten with it, and no other accompaniment was permitted. The meat was required to be so distributed as to give each person present some portion of it; not a particle must be suffered to see the next morning; all must be consumed. Other meat cooked for the occasion might be kept, but none of this. This night, only infants were allowed to sleep. The women passed most

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* In the constant recurrence of the number *seven* in connection with the rites of these Indians, they offered a curious parallelism with the Hindus. In all that relates to *Agni*, the specific impersonation of fire, the mystical number *seven* is always used. In offering an oblation by fire the Hindu priest uttered this prayer: "Fire! seven are thy fuels; seven thy tongues; seven thy holy sages; seven thy beloved abodes; seven ways do seven sacrifices worship thee; thy sources are seven. May this oblation be efficacious!"—(*Colman's Hind. Myth.* p. 116.)

of it in the friendship dance. On the following morning the festival was considered at an end."

The kindling of the new fire took place not long after the above festival. The ceremonies were as follows. The day being fixed upon, "early in the morning the seven persons who were commissioned to kindle the fire commenced their operations. One was the official fire-maker; the remaining six his assistants. A hearth was carefully cleared and prepared. A round hole being made in a block of wood, a small quantity of the dry golden-rod weed was placed in it. A stick, the end of which just fitted the opening, was whirled rapidly, until the weed took fire. The flame was then kindled on the hearth, and thence taken to every house, by the women, who collectively waited for that purpose. The old fires having been everywhere extinguished, and the hearths cleansed, new fires were lighted throughout the country, and a sacrifice was made in each one of them of the first meat killed afterwards by those to whom they respectively belonged."*

The corresponding festival of the Aztecs was celebrated in honor of XIUHTEUCTLI, the God of Fire, "master of the year," whose wife or companion, XOCHITLI, was, as her name signifies, goddess of the earth and corn, "she who supports us."† To this deity were offered the first fruits of the year; and when they dined, the Mexicans made an offering to him of the first morsel of their food and the first draught of their drink, by throwing them into the fire.‡ This custom was also common

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* The solar rite of annually lighting the new fire, prevailed among the Iroquois of the Algonquins, and the tribes West of the Mississippi. It was in every case attended with many ceremonies.—(*Schoolcraft's Notes on the Iroquois*, p. 137; *Catlin's N. A. Indians*, vol. i. p. 189.)

† "After fire and water, the Mexicans reverence the earth, under the name of Tlalteuctli. In the feast of Toci, who is called "mother of the gods" and heart of the earth, they formally eat earth. Fire is worshipped under two aspects: at the grand and solemn feast where men are sacrificed in honor of Xiuhteuctli, and again in the feast of Tocotl, or Ciuacoatl, (*i. e.*, the great mother,) when copal is burned, and the new fire made."—(*Duran, MSS.*, 1585, lib. ii. cap. 19.)

‡ Sahagun informs us that when the Mexicans built a new house, they called in their friends and neighbors to witness the ceremony of lighting the new fire. If the fire lighted easily, it was regarded as a fortunate omen; if with difficulty, an unfortunate one.—(Lib. v. cap. 35.)

amongst the North American tribes. The first festival in honor of *Xiuhteuctli* was held in August; on this occasion a large tree was brought from the forest, and planted in the centre of the area or court of the temple, which was regarded as the image of the god. The succeeding night was spent in dancing and singing about the tree; and next day the sacrifices, some of which were of human victims, were performed. The second festival in honor of *Xiuhteuctli* was held in February; the hunters then went out and brought in game, which was presented to the priests. Part was used in burnt-offerings to the god, and the rest consumed by the people. On this occasion the fires in the temple and in all the private habitations were extinguished, and afterwards rekindled by friction, before the image of the god.

The accompanying engraving (FIG. 22) of the mode of lighting the new fire, amongst the Mexicans, is copied from one of the ancient Mexican rituals.

FIG. 22.—LIGHTING THE NEW FIRE.

It will be observed that the ceremony is represented as performed, by a priest, on the back of a serpent,—a circumstance not without its significance, as will shortly be seen.

In the planting of a tree in the sacred area of the temple as a symbol of the vivifying god, the sacrifice of the first fruits and of the products of the chase, as also in the kindling of the

new fire,—indeed in all essential respects, the Festival of the First Fruits, as observed by the Cherokees, Creeks, and other tribes, corresponded with the Aztec Festival in honor of the God of Fire, the terrestrial representative of the Sun.

The great Raimic festival, or feast of Raimi, of the Peruvians, was entirely analogous to that above described as common to Mexico and Florida. It was attended by preliminary fastings, by sacrifices of all kinds of animals or representations of them in gold and silver, by kindling the new fire with lenses or by friction, and was concluded with feasting and rejoicing. This festival was instituted in honor of the Sun, "as the god by whose light and heat all living things were generated and sustained."*

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* Examples of the intimate relation, if not absolute identity, of many of the Aztec and Peruvian festivals and religious rites with those of the North American or hunter tribes, might be greatly extended, were it consistent, with our present purpose. It will not be uninteresting to remark, in this connection, the close resemblance of the lustrations practised by the Peruvians and Cherokees. The fifth great festival of the latter was called *Ahtawhungnah*, the Propitiation, "Cementation," or Purification Festival. Mr. Payne has given, in his MSS., a detailed and highly interesting account of it, which, however, is much too long to be copied here. It was celebrated shortly after the first new moon of autumn, and consisted of a multiplicity of rigorous rites, fastings, ablutions, and purifications. Among the most important functionaries on the occasion were seven exorcisers or cleansers, whose duty it was, at a certain stage of the proceedings, to drive away evil and purify the town. Each one bore in his hand a white rod of sycamore. "The leader, followed by the others, walked around the national heptagon, and coming to the treasure or store-house to the west of it, they lashed the eaves of the roofs with their rods. The leader then went to another house, followed by the others, singing, and repeated the same ceremony, until every house was purified." This ceremony was repeated daily during the continuance of the festival. In performing their ablutions, they went into the water, and allowed their old clothes to be carried away by the stream, by which means they supposed their impurities were removed.

The Peruvian lustration or purification festival was held on the first day of the moon after the Autumnal Equinox, and was precisely corresponding with the festival of the Cherokees. The fastings and other rites attending it were analogous to those practised in Florida. Instead of seven persons, four only were delegated to act as purifiers. They were armed with lances, and passed through all the principal streets of the city, the men, women, and children, meanwhile, standing at the doors of their houses and shaking their garments, as if to free them from dust. The purifiers were supposed to drive all evil and disease before them. After cleansing the city, they went into the country round about for the distance of several leagues

This festival was also celebrated, with similar rites, by the Natchez, who in all respects approximated nearest to the Peruvians of any of the North American nations. The Indians of Virginia, says Berkley, "sacrificed annually the first fruits of animals and of plants, and of all things which they esteemed either for pleasure or profit." And, as already remarked, the Western Indians to this day retain the same festival, although in a much obscured and corrupted form. Even the Knisteneaux, according to McKenzie, observed it. "There are stated periods, such as the spring and autumn, when they engage in very long and solemn ceremonies; on these occasions dogs are offered as sacrifices, and those which are fat and milk-white are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is an open enclosure, on the bank of a river or lake, and in the most conspicuous situations, in order that those who pass along may be induced to make their offerings." At their feasts, this author adds, "a small quantity of meat or drink is sacrificed, before they begin to eat, either by throwing it on the ground or into the fire."*

According to Adair, the Southern Indians observed a custom common to the tribes of a higher latitude. "The Indian

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and there planted their lances in the ground, as a kind of *cordon sanitaire*, within which it was supposed no malignity could enter. Throwing fire-balls through the streets, and afterwards putting them in a river and allowing them to float off, was another mode of banishing evil, quite as effective probably as more modern ceremonies directed to the same object.

In further illustration of the lustrations of the Peruvians, Acosta informs us that the Inca, after confession, "walked into some adjacent stream, bidding the water receive his sins and carry them into the sea, so that he might be for ever rid of them." And Herrara says that "in Yucatan the women, shortly after childbirth, were exorcised, and their sins enclosed in a vessel of liquid, which a man carried out of the city, without looking back, to a specified distance."

Without attaching much importance to the coincidence, it may be mentioned that the day of atonement, the great annual fast of the Jews, the only one prescribed by the Hebrew law, very nearly, if not exactly, corresponded in time with that above described as having existed amongst the Cherokees and Peruvians. Upon this day the Hebrews were enjoined to take no food "from evening to evening," and "to afflict their souls." It took place on the 10th of *Tisri*, the seventh month, corresponding very nearly with the October of our calendar.

* *Hist. Fur Trade*, vol. i. pp. 123, 124, 128.

women always throw a small piece of the fattest of the meat which they are cooking into the fire." The hunters observed the same custom with newly killed venison.*

Sacrifices analogous to those above described were made on the occasion of each festival, and preparatory to undertaking a hunting expedition or entering into a war. Special ones were sometimes observed, in order to avert impending calamities, disease, or drought, or as expiations for offences. "When they began a long journey," says Berkley, "they burned tobacco instead of incense, as a propitiation to the Sun."† When they crossed a great river, a lake, or a torrent, they threw in some tobacco or other article, to secure a favorable passage. They observed a similar practice in crossing ranges of mountains or high hills, and it is not improbable that the heaps of stones so often found beside the ancient trails, at these prominent points, owe their origin to a similar superstition. Remarkable springs were also venerated; and many of the hot springs on the flanks of the Rocky Mountains still receive offerings of beads and other ornaments from the wandering Indians, as they pass in their hunting or predatory expeditions. What Acosta says of the Peruvians was equally true of the hunter tribes. "They did sacrifice to fountains, springs, and rivers; and had a special regard to the meeting of waters, and to places where their roads crossed high mountains." Rocks of remarkable size, trees, stones, and cataracts were not without a degree of sanctity, which was acknowledged by offerings of some kind.

The Indians around Lake Huron often made very costly sacrifices to the Sun, on the occasion of the return of spring or summer. La Hontan relates that on one occasion 50,000 crowns' worth of goods were burnt. These sacrifices were made as follows: "A fair and serene day was chosen for the ceremony. A pile of wood was raised, and upon it each one deposited his offerings. As the sun mounted higher, the children made a ring about the pile, with pieces of bark lighted, in order to set it on fire, while the warriors danced and sang

* *Hist. N. A. Indians*, pp. 115, 117.
† *Hist. of Virginia*, p. 175.

around them. After the pile and the offerings were consumed, harangues were made by the old men, who presented lighted pipes towards the sun, to which luminary the songs recited on the occasion were addressed."*

Beyond adding an account of the vernal sacrifice of the Pawnee Loups, which corresponded precisely with one of those practised by the Mexicans, we shall abstain from further illustrations of the point under notice. The ceremony is minutely described by James, De Smet, and others. According to the former, "it was performed annually, in the spring, and immediately preceded their horticultural operations, for the success of which it appears to have been instituted. A breach of this duty, which they believed to be required by the Great Star (Venus), it was supposed would be succeeded by the failure of their crops. To obviate a calamity so formidable, any person was at liberty to offer up an individual of either sex, which, by his prowess in war, he had become possessed of. The devoted prisoner was clothed in the gayest and most costly attire, profusely supplied with the choicest food, and constantly attended by the priests, who anticipated all his wants, cautiously concealing from him the object of their attentions, and endeavoring to preserve his mind in a state of cheerfulness, with a view of promoting obesity, and thereby rendering the sacrifice more acceptable to their Ceres." Upon the day fixed for the sacrifice, the entire nation was assembled; the victim was bound upon an upright frame-work of wood, and then burned with torches and shot to death with arrows. The blood was caught upon the maize designed for planting, and it was then forthwith sown.† Mr. McCulloh regards this practice of the Pawnees as an insulated one,—"a capricious institution, which even the barbarism of their condition did not permit beyond a few repetitions." ‡

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* *La Hontan*, vol. ii. p. 32.

† A precisely similar mode of sacrifice existed among the Mexicans. It is represented on page 34, part iii. of the Codex Telleriano-Remensis, in Kingsborough.—See also *James's Narrative*, vol. ii. pp. 80, 83; *Long's Exped.*, vol. i. p. 357; *De Smet's Jesuit Missions*, p. 376.

‡ The Polynesian Islanders had an annual festival called *Maoa-raa-matahite*,

It is supposed, by many eminent authorities, that the vernal festival was originally intended to celebrate the vernal equinox, and that its occurrence at a later date, in the early part of May, is due to the precession of the Equinoxes. The association of the Bull (an oriental emblem of generative force) with this festival is naturally accounted for, on the hypothesis that the vernal Equinox *at first coincided* with the sun's entrance into Taurus,—

"When the bull with his horns opened the vernal year."

And this conjunction being taken as designating the appropriate time for the festival, the precession of the Equinoxes at the rate of a degree in seventy-two years finally brought it as late in the year as the first of May. According to Maurice, this coincidence could not have taken place less than 4000 years before Christ; whence an approximate estimate has been made of the antiquity of the festival. This hypothesis is not entirely a fanciful one, but is supported by a mass of evidence, which, however, cannot be adduced here.* This festival is still perpetuated as the May-day; on which occasion, it is well known, it was a few years ago customary to erect a pole, decked with flowers, around which the participants danced in unrestrained joy and mirth. The significance of this pole is not generally known. It was originally a phallic emblem (*phallos* itself signifies *a pole*), and symbolized the generative power, the return of which, manifested in the reinvigoration of nature, was thus joyfully commemorated. A precisely similar festival exists in India, in honor of Bhavani (a personification of nature and fecundity). "On this feast the Hindus visit the gardens, erect *a pole* in the fields, and adorn it with pendants and flowers,

"the ripening of the year," which was celebrated with great solemnity. A sumptuous banquet was held on the occasion. The time was regulated by the blossoming of the reeds. No woman was admitted within the sacred square during the progress of the feast, which seems to have been a kind of acknowledgment to the gods, corresponding to the American feast of first fruits.—(*Ellis's Polynesian Researches*, vol. i. p. 270.)

* See Maurice's "*Indian Antiquities*," vol. vi. pp. 69–80; Higgins's "*Celtic Druids*," pp. 149, 151,

around which the young people dance, precisely the same as in England."* A few days after this festival the Hindu feast in honor of *Aurana*, the day-star (Venus), takes place, when sacrifices are made to remove sterility and promote generation.†

On May-day eve, it was the custom of the ancient Celts to make great fires on the *cairns* crowning the hills.‡ These fires were called *Bealtines*, and were made in honor of Baal, Beal, Bel, or THE SUN. They commemorated the return of the active principle, of which, as we have often said, the Sun is a universal symbol. According to Toland, two of these fires were kindled in every village on May-day, through which, or between which, all the inhabitants and their domesticated animals were obliged to pass. By this rite, coinciding with that of Moloch mentioned in the Bible, they were supposed to be regenerated, renewed, purified.§ The word *purify* un-

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* *Asiatic Researches*, vol. ii. p. 333.

† In Ireland the vernal equinox seems to have been specifically devoted to the celebration of the male principle, and the autumnal equinox, at the period of the maturity of the fruits of the earth, to the female principle. The propriety of the distinction is obvious. Upon this point O'Brien observes:—"The eve of the vernal equinox was called *Aiche Baal-tinne*, that is, the night of Baal's fire; the eve of the autumnal, *Aiche Shamain*, that is, the night of the moon's solemnity: on both of which occasions fires were lighted on all the high-places dedicated to their worship."—(*Round Towers of Ireland*, p. 199.)

‡ Some of the *cairns* of the primitive Britons were *secondarily* used as stations or look-outs, upon which fires were lighted as signals. Lighting fires for this purpose, upon elevated positions, is an old and almost universal practice. When Col. Fremont penetrated into the fastnesses of Upper California, where his appearance created great alarm among the Indians, he observed this primitive telegraph system in operation. "Columns of smoke rose over the country at scattered intervals,—signals by which the Indians here, as elsewhere, communicate to each other that enemies are in the country. It is a signal of ancient and very universal application among barbarians."—(*Second Expedition*, p. 220.)

The Peruvians, it is well known, in addition to their relays of runners, had signal or telegraphic stations, for the transmission of important intelligence. "At each quarter of a league," says La Vega, book iv. chap. 7, "a cabin was built upon an eminence, in which men watched perpetually News of rebellion was communicated by signals of fire."

§ The Scotch Highlanders used to pass through the fire in honor of Beal, and thought it a religious duty to walk around their flocks and fields carrying fire."—*Logan*, ii. p. 364.

The Jews considered fire a great purifier. "To be purified seven times in the fire" appears to have been a Hebrew proverb, to which there seems to be an allusion

doubtedly owes its origin to this practice; it comes from the Greek root *pur*, "fire."—(*Maurice, as above.*) The Hebrew festival of the Passover, it has been claimed, had its origin in the Egyptian festival commemorating the passage of the Sun across the equinoctial line. It will be remembered that it was on this occasion that the *Paschal lamb* was sacrificed. The Hebrew *pesach*, it is conceded on all hands, signifies *passage*. Maurice is reluctantly forced to admit that the ancient Jews and their descendants still keep this solar festival at the vernal equinox.* This authority adds, "I have little doubt that May-day, or at least the day when the Sun entered Taurus, has been immemorably kept as a sacred festival, from the creation of the earth and man, and was originally intended as a memorial of that auspicious period and momentous event!"†

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in the 16th verse of the third chapter of St. Luke: "John answered saying, I indeed baptize you with water," but one cometh "who shall baptize you with the Holy Ghost and with fire." A Christian sect appeared in Spain, in the ages immediately following the Christian era, which burned the sign of the cross on their foreheads, instead of marking it with the water of baptism.

It was no earlier than 1220 that the Archbishop of London extinguished the perpetual fire which was maintained in a small cell near the church of Kildare; but it was soon rekindled, and actually kept burning until the suppression of the monasteries.—(*Archdall's Mon. Hib. apud Auth. Hib.* iii. 240.) This fire was kept up by virgins often of high rank, called *daughters of the fire* (*inghean an dagha*), *or fire keepers* (*breochwidh*), which led to their being confounded with the nuns of St. Bridget.—(*Michelet's France*, vol. ii. p. 380.)

* "It is remarkable how widely, almost universally extended throughout the earlier world, appears the institution of a solemn period of mourning about the autumnal, and of rejoicing about the vernal equinox. The suspension, or apparent extinction of the great vivifying power of nature, Osiris or Iacchus; the destitution of Ceres, Iris, or the Earth, of her husband or her beautiful daughter, torn in pieces or carried away into their realms by the malignant powers of darkness; their re-appearance in all their bright and fertilizing energy; these, in their different forms, were the great annual fast and festival of the early heathen worship."—(*Milman, Hist. Christ.*, vol. i. p. 13.)

† In the tenth chapter of his twelfth book, Torquemada observes that the devil counterfeited the Feast of the Passover among the Mexicans: "This third month of the Mexicans commenced in March, which was the solemn Passover of the Jews, lasting for eight days. They (i. e. the Jews) then offered the first fruits of the ripe grain and of the ears, which it was unlawful for them to taste before that period. The Indians observed the same custom in this month, which they celebrated in honor of the god or gods of rain; and as they had no grain or ears of corn to present,

It has already been mentioned that the Floridians and Mexicans erected a tree in the centre of their sacred enclosures, on the occasion of the solar festival, around which they danced. May we not regard this tree as coinciding with the May-pole of the Celts and Hindus? Its significance seems to have been the same.

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since the corn was then only in the leaf, their offerings consisted of flowers, which, at the commencement of this month, were in greater abundance than at any period of the year, as it was the beginning of spring." Garcia affirms that a precisely similar practice existed amongst the Peruvians.

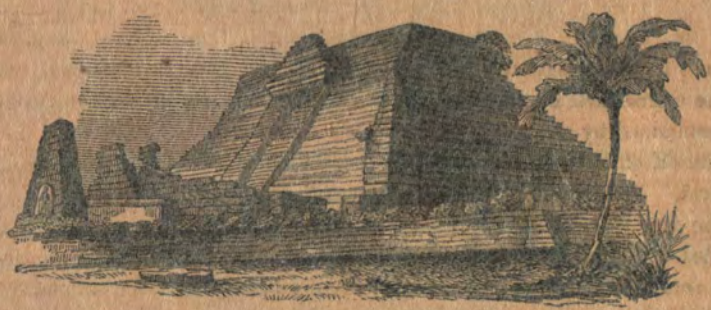

FIG 28.—GREAT PYRAMIDAL TEMPLE AT SUKU, JAVA; DESCRIBED ON PAGE 85.

NOTES TO CHAPTER IV.

(I.)

The worship of the Sun was not less general in America than it was at one period among the primitive nations of the Old World. It existed among the savage hunter-tribes and among the semi-civilized nations of the South; where it assumed its most complicated and imposing form, and approximated closely to that which it sustained at an early period among the Asiatic nations,—the Egyptians, Assyrians, Hindus, Scythians, and their offshoots in Europe. It is well known that it predominated in Peru, and was intimately connected with the civil institutions of that empire. The race of the Incas claimed their descent from the sun; to that luminary they erected their most gorgeous temples; and the eternal fire, everywhere emblematic of its influences, was watchfully maintained by the virgins consecrated to its service. The royal Inca himself officiated as priest of the sun, on every return of its annual festival. The Peruvians also paid adoration to the moon, as the "wife of the sun,"—a clear recognition of the doctrine of the reciprocal principles. In Mexico also, as in Central America, we still discover, beneath a complication of strange observances and bloody rites, the simplicity of Toltican Sabianism. Upon the high altars of Aztec superstition, reeking with the blood of countless human victims, we still find the eternal fire; no longer, however, under the benign guardianship of consecrated virgins, but consigned to the vigilance of a stern and rigorous priesthood. And, as the Inca trusted at his death to be received to the bosom of his father, the Sun, so too did the fiercer Aztec look forward with confidence to eternal existence and beatitude in the "House of the Sun."*

The Natchez and their affiliated tribes were worshippers of the sun, to which they erected temples and performed sacrifices. And from what can be gathered concerning their temples, it is rendered probable

* *Clavigero*, vol. ii. p. 3. "They held for an assured faith that there were nine places appointed for souls, and the chiefest place of glory was to be near the sun."—(*Gomera*, in *Purchas*, vol. iii. p. 1137.)

that they erected structures analogous to those of Mexico. They also maintained a perpetual fire, and their chiefs claimed the sun as their father. The chiefs bore the distinguishing title of *Suns*, and united in themselves the priestly and civil functions.—(*Charlevoix, Canada*, vol. ii. p. 273; *Du Pratz, Hist. Louisiana*, vol. ii. pp. 178, 212; *Herriot, Hist. Canada*, p. 508.) The natives of the Barbadoes, and the West India islands generally, worshipped the same celestial body in conjunction with the moon.—(*Edward's Hist. W. Ind.*, vol. i. p. 80; *Davis's Barbadoes*, pp. 216, 236; *Herrara*, vol. i. p. 162.) The Hurons derived the descent of their chiefs from the sun, and claimed that the sacred pipe proceeded from that luminary.—(*Charlevoix, Canada*, vol. i. p. 322; *Lafiteau*, vol. i. p. 121.) The Pawnees, Mandans, and Minatarees, had a similar tradition and a kindred worship.—(*Nutall's Arkansas*, p. 276.) The Delawares and the Iroquois offered sacrifices to the sun and moon; and, in common with the southern Indians, had a festival in honor of the elementary fire, which they considered the first parent of the Indian nations. It is probable that their council-fire was an original symbol of their religion.—(*Loskiel*, pp. 41, 43; *Colden's Hist. Five Nations*, vol. i. pp. 115, 175; *Schoolcraft's Narrative*, p. 20; *Bradford's Res.*, p. 352.) The Virginian tribes were also sun worshippers, and sustained the perpetual fire in some of their temples. The same is true, as we have already had occasion to show, in a remarkable manner, of the Floridian tribes; who, if we are to credit the accounts of the early voyagers, sacrificed human victims to the sun.—(*Ribauld*, M.S.; *Le Moyne*, in *De Bry; Herrara, Florida; Lafiteau, Moeurs des Sauvages*, vol. i. p. 158; *Rochefort, Hist. Antilles*, chap. 8.)

The Esquimaux, the natives of the North west Coast, and the California Indians, all shared in this worship.—(*Hall's Voy.* [1631,] pp. 38, 61; *Vanegas's California*, vol. i. p. 164.) It prevailed to an equal extent among the savage tribes of South America. In connection with the worship of the moon, it existed among the Muyscas of Colombia, among the Araucanians, the Puelches, and the Botucados of Brazil.—(*Herrara*, vol. v. p. 91; *Molina*, vol. ii. p. 71; *Dobrizhoffer*, vol. ii. p. 89; *Mod. Trav. in Brazil*, vol. ii. p. 183.) The caziques of the Guaranies, like those of the Natchez, were called *Suns*, and claimed a like lofty lineage. The evidence upon this point might be greatly extended; but enough has been adduced to establish the general predominance of Sun-Worship in America.*

* "Sun-worship existed extensively in North as well as South America. There is reason to believe that the ancestors of all the principal existing tribes of America worshipped the *Eternal Fire*. Both from their records and traditions, as well as

(J.)

The allusions on pages 113 and 117, to "altars" upon which sacrifices were performed, may serve to shed light upon the origin of a large class of monuments found in the Mississippi Valley, and to which I have, in another work, given the name of "*Altar or Sacrificial Mounds.*" (*See Ancient Monuments of the Mississippi Valley*, pp. 143, 160.) The fact that these are found only within enclosures, and rarely in any except such as are deemed of sacred origin, implies a dependence between the two orders of structures which may greatly assist us in getting at their respective purposes. The character of these mounds has been amply illustrated in the volume to which I have just referred, precluding the necessity of more than a bare enumeration of their predominant features in this connection. In form they are not readily distinguished from the mounds of Sepulture, to which, however, they are generally inferior in size. Their exteriors are usually covered with a stratum of coarse gravel and pebbles, designed, perhaps, to protect them from the wasting action of the elements. They are peculiarly distinguished by layers of sand which occur at intervals throughout their height. These sand strata conform to the convexity of the mound, and vary in number from one to six. At the bases of these mounds are found altars, composed of burned clay or stone; occasionally there is only a hard-burned, level area. Those of clay are of various shapes, circular, or rectangular, and seem to have been moulded on the spot. They are usually about six feet in diameter, although some are of great size. One has been uncovered, which measures not far from sixty feet in length, by twelve feet in breadth. Those of stone are few in number, and seem constructed on the same model with those composed of clay.* Upon these altars are found numberless relics of art,

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their existing monuments, this conclusion is irresistible. * * * Among the North American tribes, the graphic *Ke-ke-win*, which depicts the sun, stands on their pictorial rolls as the symbol of the Great Spirit; and no important rite or ceremony is undertaken without an offering of tobacco to him. The weed is lit from fire generated anew on each occasion."—(*Schoolcraft, Address before N. Y. Hist. Soc.*, 1846, p. 29.) "They believe in the sacred character of fire, and regard it as the mysterious element of the universe typifying divinity."—(*Ib.*, p. 35.)

* A feature something analogous to the altars characterizing these mounds, was observed by Capt. Wilkes, in the mounds of Oregon. He opened two or three of these, with the following results:

"These mounds have been formed by scraping the surface earth together in a

all of which have been burned. A portion of the altars have, however, only a light carbonaceous deposit upon them, resembling burned straw or leaves. It has been observed that the deposits upon separate altars are generally homogeneous, or nearly so: thus one altar is found to contain a great number of pipes; another, quantities of pottery, or spear and arrow points,—clearly showing that they were not places of sepulture. Had they been devoted to such a purpose, human remains would have been found in abundance upon them, and the relics would have displayed greater diversity. This circumstance, joined to the fact that many of them exhibit unequivocal evidences of having been used for long periods, and of having been several times recast or moulded, may be taken as conclusive upon this point.

Assuming, without further argument, that the elevations of earth and stone found within the stratified mounds were designed for altars, and that the deposits upon them are the remains of sacrifices, the inquiry at once arises, whether the existing tribes of Indians, or any of the American nations, erected altars, and made offerings by fire. If they did so, what was the nature of their ceremonies, and what light do they shed upon the probable character and uses of the monuments in connection with which the altar-mounds are found?

A correct answer to these questions may, I think, be found in the chapter to which this note is appended. We find amongst the Floridian

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heap. The soil therefore is very rich, and thus they have a rank growth of vegetation on them. Much of this rich earth, or mould, must have been brought from a distance. The regularity of their construction and shape, as well as the space over which they are scattered, are surprising. Although I could obtain no direct information respecting them, I was one day told that the medicine-men gathered their herbs from them, to make the decoction with which they effect their cures.

"Although all tradition respecting them may be lost, yet the custom of these medicine-men may have survived, and taking into consideration the influence they have had and still have over the tribes, it is possible their predecessors may have had something to do with the formation of these monuments. They certainly are not places of burial. They bear the marks of savage labor, and are such an undertaking as would require the united efforts of a whole tribe.

"The hole which was dug directly in the centre, was about four feet in diameter. At the depth of about six feet was found a kind of pavement of round stones, laid on the subsoil of red gravel. No articles of any description were discovered in the mounds, which seemed to be grouped in fives.—(*See Anct. Mon., Fig.* 58.) Although there is a general resemblance among them, they evidently have been constructed successively, and at intervals of several years. I heard it suggested that they had been formed by water-courses; but this I regard as impossible, for they are situated on a level prairie, and are at least a thousand in number."—(*Narrative of Exploring Expedition*, vol. iv. p. 415.)

Indians sacred enclosures, within which religious rites were performed, and where altars for sacrifices were erected. These altars, it would seem from the accounts of both Adair and Mr. Payne, did not differ widely from those of the mounds; and we may infer, from what Adair says upon the subject, that they were often recast, as occasion required,—a circumstance which would satisfactorily explain certain features observed in the latter. It is not impossible that the burned remains, found in some of the small mounds which occur in connection with the altar-mounds, were removed from the altar at the time of its periodical cleansing.

The altars of the Natchez are described by Charlevoix and Du Pratz as having been about four feet high, six long, and three broad; of what constructed, whether stone or earth, we are uninformed.

It has elsewhere been suggested that human sacrifices were performed by the mound-builders. The sole foundation for the suggestion—apart from the fact that such sacrifices were not unusual under religious systems analogous to that which seems to have existed among the authors of these monuments—is furnished by the occurrence of calcined human bones upon some of the presumed altars. That burial by fire was common amongst the ancient people is certain; and it may be contended, upon this ground, that the human remains found upon the altars indicate only some special mode of sepulture. This hypothesis is, however, inconsistent with the conclusions already advanced, and which seem to have a firm basis. It is not impossible that the rite of burning the dead was in some cases deemed sacred, and that some of these altars were set apart for its performance. This suggestion finds some support in the practice of the ancient Mexicans, among whom burial by fire was enjoined in all except extraordinary instances. In Lord Kingsborough's splendid work we find, in plate 79 of the *Codex Vaticinus*, a representation of this rite which is explained in the following words:—

"They burned the bodies of all except those who had died of leprosy, venereal disease, or any other incurable disorder, and boys under seventeen years of age. The bodies were thrown into a large cauldron, kept in the temple, *made of lime and stone*, and then burned. Those who performed the office of burning were priests or papas, on whom the relatives of the deceased, on such occasions, conferred a splendid banquet. They were called *Coacuiles*. The ceremony was considered sacred, and in consideration of the solemnity of their duties, these priests confessed themselves before performing the rite. The old men say the custom was borrowed from the *Otomies*."—(*Kingsborough's Mexico*, vol. vi. p. 226.) What is here referred to as a cauldron, "made of lime and stone," can of course be nothing less than a species of altar.

On page 122 of the preceding chapter, reference is made to certain sacrifices of the Hurons, which throw light upon the deposits found on some of the altars. Winslow records a similar practice among the Narragansetts. He says: "The Nanohiggawses exceed in their blind devotion, and have a great spatious temple, wherein onely some few (that as we terme them priests) come: thither at certain knowne times resort all their people, and offer almost all the riches they have to their god, as kettles, skins, hatchets, beades, knives, etc.; all which are cast by the priests into a great fire that they make in the midst of the house, and there consumed to ashes. To this offering every man bringeth freely, and the more hee is knowne to bring, hath the better esteeme of all men."

Were it necessary, examples of this kind might be greatly extended. It does not seem, however, although sacrifices were so frequent among the savage tribes, that they were performed in any designated spot, or that altars were generally erected to receive them. Berkley, it is true, observes that the tribes with which he was acquainted had their altars and places of sacrifice, which were held in high veneration. And Hunter mentions that he once witnessed a sacrifice among the Ricaree Indians; on which occasion a rude altar of stones was erected on a mound, upon which portions of a buffalo and a deer, together with some tobacco, were burned.

Among the more southern tribes, on the other hand, it is very certain that all of the principal or national sacrifices were performed within their sacred enclosures, on altars specially prepared for the purpose.

In a previous chapter we have shown that the sacred enclosures of Mexico each contained a number of shrines and altars, dedicated to various divinities. The number of altars or altar-mounds contained within some of the sacred enclosures of the North may therefore be accounted for on the hypothesis that, like those which crowned the Mexican Teocalli, they are sacred to separate divinities, or devoted to particular sacrifices;—a hypothesis which derives some degree of support from the dissimilar character of the deposits found upon them.

The singular feature of stratification in the altar-mounds admits of no satisfactory explanation. It has been suggested that it was designed to mark the progressive steps in the erection of the mounds. However this may be, it has proved of vast assistance in enabling us to determine the dates of the various deposits made in them, and to distinguish what pertains to the builders from what belongs to the later races.

The fact that some of the mounds are stratified, was observed some years ago, and was taken to disprove the assumption of an artificial

origin. Prof. Edward Hitchcock, in his report on the Mineralogy, Geology, etc., of Massachusetts, published in 1838, advanced this objection, in the following strong language :—

"Although it may seem arrogant in one who never inspected personally the celebrated mounds of our Western States, so universally regarded as the works of man, I hesitate not to advance the opinion, with great confidence, that they are, almost universally, the results of diluvial and fluviatile action. To say nothing of their great number and size, which would render their construction a work of ages for all the millions of the globe, there is one fact stated by an acute writer, that must put the question at rest. He says, that he 'had never examined one that was not composed of different strata of earth, invariably lying horizontally, to the very edge of the mound.' Now I take it upon me to say, that it is altogether beyond the art of man to pile up large hills of loam, sand, clay, etc., so as to exhibit the stratified structure here spoken of. Let any man but examine the alluvial or tertiary banks of a river, having a stratified structure, and he will at once see, that human skill can never imitate the work of water. These mounds, therefore, scattered as they are in immense numbers over the western regions, are the work of God, and not of man. * * * We have abundance of just such mounds in New England, which need only a lively fancy to convert into the products of a once mighty and highly civilized people. * * * That such elevations should have been selected, both in New England and the West, for the habitations, the forts, and burying-places of the aborigines, is just what we might expect; and this circumstance has doubtless given rise to the idea that these mounds are artificial."

Many of the southern mounds are stratified horizontally; but the character of the stratification differs widely from that observed in mounds treated of in the text. In the latter, the superstructure of the mound is homogeneous, interrupted only by the sand layers, seldom exceeding half an inch in thickness. The stratification of the former consists in layers, of various materials, from base to summit, and has few analogies to that observed in the altar-mounds. Some of these layers are surmounted by burned surfaces, which gave rise to the idea of brick pavements. Others exhibit alternate layers of bones, pottery, and earth. Of this description are those found on the Wateree River in South Carolina, an account of which is given in the "Ancient Monuments," pagse 106 and 107. Others, corresponding with these, occur in Mississippi, and are thus described by Stoddard :—

"Hardly any part of Louisiana is destitute of mounds, and they mostly abound in those places best adapted to culture. Many of them are from

fifty to a hundred yards long, and from ten to thirty feet high, terminating each way in a regular slope. Numbers of them have been penetrated in a horizontal direction. Some contain a multitude of arrow-heads, fragments of pipes, and a rude kind of ware made of clay. Others furnish several strata of a white, glutinous substance, containing a considerable degree of moisture, and divided from each other by layers of common earth. This substance was no doubt produced from human bones, which time and the operation of the elements have converted into its present state. In some instances, indeed, the bones are found almost entire. Whether this circumstance may be imputed to the qualities of the ground or to recent burial, cannot well be determined." —(*Hist. Louisiana*, p. 349.)

Features analogous to these are furnished by occasional mounds at the North, although none have fallen under my notice. An account was published in the "Columbus (Ohio) Monitor," in 1822, of a mound excavated in Belmont County, in that State, which was fifty feet in diameter, and sixteen in height. It had a flat top, and is described as having been "composed of several strata, the fifth of which was made up of layers of human bones, placed transversely, in a mass of decaying matter. The nails of the skeletons were entire, as was also a portion of the hair, which was of a dark brown color. Under the bones were some flint spear and arrow heads; some pieces of iron, two or three feet long; a kind of cut-and-thrust sword, the handle of which was ornamented with ferules of silver and lead." The well preserved condition of the skeletons, and the presence of iron, establish the comparatively recent date of this deposit, if not of the mound itself. Perhaps neither have an antiquity beyond a hundred years; for it is certain that the existing tribes of Indians often buried in the ancient tumuli, and occasionally erected mounds.

The interesting fact of stratification finds some singular though not complete parallels in the tumuli of Great Britain and Western Asia. The barrows in the vicinity of Stonehenge and Abury, in the county of Wiltshire, England, are sometimes stratified with alternate layers of various colored earth, stone chippings, and ashes or other carbonaceous material. The excavation of one of these barrows is described by Stukeley:—"We made a large cut on the top from east to west, and after the turf was taken off, we came to a layer of chalk, then to fine garden mould, and, about three feet from the surface, to a layer of flints, humoring the convexity of the barrow, about a foot thick, and resting on a layer of soft mould, in which was enclosed an urn full of bones."—(*Stonehenge*, p. 44.) The same features were noticed by Mr. Cunning-

ton and Sir R. C. Hoare.—(See *Ancient Wiltshire*, vol. i. p. 87.) Clarke observed something like this in the sepulchral tumuli on the Cimmerian Bosphorus. Above the stone-work of the chamber enclosing the remains of the dead "was first a layer of earth, and then a layer of *sea-weed*, compressed by another superincumbent stratum of earth, to the depth of about two inches. This layer of sea-weed was as white as snow, and, when taken into the hand, separated into flakes and fell in pieces. This vegetable covering is found in all the tombs of the country."—(*Clarke's Travels*, vol. ii. p. 70.) Pallas also remarked these vegetable layers alternately with coarse, unglazed *terra cotta* vases, of rude workmanship, and filled with earth and charcoal.

FIG. 24. ASTRONOMICAL SERPENT, FROM A MEXICAN MANUSCRIPT PRESERVED AT DRESDEN.

SHALL RUN
B
Mound 10 ft high
BRUSH CREEK

CHAPTER V.

ANCIENT SERPENTINE STRUCTURES OF THE UNITED STATES.

Amongst the earth-works of the Ohio Valley, there is a small but interesting class of works, which has, until very recently, entirely escaped observation. They are not enclosures, nor can we with propriety designate them as mounds, according to the technical application of the term adopted in this work. For reasons which cannot fail to be obvious to every mind, they have been classed as works of sacred origin. Several examples of these have been presented in the "Ancient Monuments of the Mississippi Valley," to which work the inquirer who seeks for further information upon this subject is respectfully referred. I have alluded to them here for the purpose of introducing the accompanying plan and description of a work by far the most extraordinary and interesting of any which has fallen under notice in the course of my observations.

It is the "Great Serpent," of which a faithful delineation is given in the accompanying engraving, Fig. 25. It is situated on Brush Creek, at a point known as "Three Forks," on entry 1014, near the north line of Adams County, Ohio. It occupies the summit of a high, crescent-form hill or spur of land, rising one hundred and fifty feet above the level of Brush Creek, which washes its base. The side of the hill next the stream presents a perpendicular wall of rock, while the other slopes rapidly, but is not so steep as to preclude cultivation. The top of the hill is not level, but slightly convex, and presents a very even surface, one hundred and fifty feet wide by one thousand feet long, measuring from its extremity to the point where it connects with the table-land. Conforming to the curve of the hill, and occupying its very summit, is an embankment in the form of a serpent, its head resting near the point of the hill, and its body winding back for seven hundred feet, in graceful undulations, terminating in a triple coil at the tail. The entire

length, if extended, would be upwards of one thousand feet. The accompanying plan, laid down from actual survey, can alone give an adequate conception of the outline of the work, which is clearly and boldly defined, the embankment being upwards of five feet in height by thirty feet broad, at the centre of the body, but diminishing, in just proportion, towards the head and tail. The neck of the serpent is stretched out and slightly curved, and its mouth is opened wide, as if in the act of swallowing or ejecting an oval figure which rests partially within the distended jaws. This oval is formed by an embankment of earth, without any perceptible opening, four feet in height, and is perfectly regular in outline; its transverse and conjugate diameters being one hundred and sixty and eighty feet respectively. The ground within the oval is slightly raised; a small circular elevation of large stones once existed in its centre, but they have been thrown down and scattered by some ignorant visitor, under the prevailing impression probably that treasure of some kind was hidden beneath them. The point of the hill within which this egg-shaped figure rests, seems to have been artificially cut to conform to its outline, leaving a smooth platform, ten feet wide and somewhat inclining inwards, all around it, as shown in the following section.

Fig. 26.

Upon either side of the serpent's head extend two small triangular elevations, which are ten or twelve feet broad. They are not high, and although too distinct to be overlooked, are yet too much obliterated to be satisfactorily traced. Besides a platform, or level, oval terrace at B, and a large mound in the centre of the isthmus connecting the hill with the table-land beyond, there are no other remains, excepting a few mounds, within a distance of six or eight miles. There are a number of works lower down on Brush Creek, towards its mouth; but

their character is not known. The point upon which this effigy occurs commands an extensive prospect, overlooking the "bottoms" formed at the junction of the three principal tributaries of the creek. The alluvial terraces are here quite extensive, and it is a matter of surprise that no works are found upon them.

An effigy, in the form of an alligator, occurs near Granville, Licking county, Ohio, upon a high hill, or head-land; in connection with which there are unmistakable evidences of an altar, similar to that in conjunction with the work just described. The same is true of a work, in the form of a cross, occupying a like situation, near the village of Tarlton, Pickaway County, Ohio.* From these premises, we are certainly justified in concluding that these several effigies had probably a cognate design, possessed a symbolical significance, and were conspicuous objects of religious regard; and that, on certain occasions, sacrifices were made on the altars within or near them.

The only structures sustaining any analogy to these are found in Wisconsin and the extreme North-west. Here we find great numbers of mounds bearing the forms of animals of various kinds, and entering into a great variety of combinations with each other, and with conical mounds and lines of embankments, which are also abundant. They are usually found on the low, level, or undulating prairies, and seldom in such conspicuous positions as those discovered in Ohio. Whether they were built by the same people with the latter, and had a common design and purpose, it is not undertaken to say, nor is that a question into which I design to enter.

It is a very interesting fact, but recently made known by Mr. W. Pigeon, of Virginia, that amongst the animal effigies of Wisconsin, structures in the form of serpents are of frequent occurrence. This gentleman has made rough draughts of a number of these, as well as of numerous other works of interest occurring in that region. A minute and careful survey of them is nevertheless still a desideratum. The accompanying examples, Figs. 27, 28, will indicate the character of

* See *Ancient Monuments of Mississippi Valley*, Plate xxxvi.

FIG. 27. SERPENT EFFIGY IN IOWA. LENGTH, 1004 FEET.

FIG. 28. MOUNDS ARRANGED IN SERPENTINE FORM, NEAR GOTTENBURGH, IOWA. LENGTH, TWO AND A HALF MILES.

these serpentine structures. Mr. Pigeon states that near the junction of the St. Peters with the Mississippi River, are a large number of mounds and monuments, consisting, 1st, of a circle and square in combination, as at Circleville, in Ohio, the sole difference being that there is a large truncated mound in the centre of the square, as well as in the centre of the circle, with a platform around its base; 2d, near by, the effigy of a gigantic animal resembling the elk, in length one hundred and

FIG. 29. SERPENTI[illegible]RS RIVER, IOWA.

[illegible]inety-five feet; 3d, [illegible]ity, a large conical mound, three hund[illegible]red fee[illegible] the base, and thirty feet in height, its su[illegible]mit co[illegible]rcoal. This mound is surrounded by one hundr[illegible]nty smaller mounds, disposed in the form of a ci[illegible] miles to the westward of these, and within sight of t[illegible], is a large conical, truncated mound, sixty feet in diameter at the bottom, and eighteen feet high, built upon a raised platform o[illegible] bottom. It is surrounded by a circle, three hundred and sixty-five feet in

circumference. Entwined around this circle, in a triple coil, is an embankment, in the form of a serpent, two thousand three hundred and ten feet in length. This embankment, at the centre of the body, is eighteen feet in diameter, but diminishes towards the head and tail, in just proportion. The elevation of the head is four feet; of the body six feet; of the tail two feet. The central mound is capped with blue clay, beneath which is sand, mixed with charcoal and ashes. Fig. 29 is a plan of this work.

Mr. Pigeon also speaks of mounds arranged in serpentine form, in Iowa, at a place formerly known as Prairie La [illegible] now called Gottenburgh. Also at a place seven miles [illegible] of these, on Turkey River, where the range is two and a half miles long, the mounds occurring at regular intervals. A plan of these is given in Fig. 28. Twenty miles to the westward of this locality is the effigy of a great serpent, with the effigy of a tortoise in front of its mouth, Fig. 27. The serpentine structure is 1004 feet long, eighteen feet broad [illegible] its largest part, and six feet high. The tortoise is, in [illegible]e, eighteen by twelve feet. Upon each side of it is a conical mound, the dimensions of which are not given. My authority states that there are many works of similar character, both here and at other places.

The same gentleman also gives accounts of many other structures, tending to illustrate and confirm the opinions advanced in a previous chapter, respecting the religious and symbolical character and design of many, if not all, the more regular earth-works of the Western States. Thirty miles west of Prairie Du Chier [illegible] enclosing a pentagon, which in its turn en[illegible]within which was a conical, truncated m[illegible]le was 1200 feet in circumference; the [illegible], twelve feet broad and from three to five feet high[illegible]ce was on the east. The pentagon was two hundr[illegible]ide. The mound was thirty-six feet in diameter [illegible] twelve feet high. Its summit was composed of white pipe-clay, beneath which was found a large quantity of mica in sheets. It exhibited abundant traces of fire. A plan is given on the next page, Fig. 30.

Four miles distant from this, on the low lands of the Kickapoo River, Mr. Pigeon discovered a mound with eight radiating points, undoubtedly designed to represent the sun. It was

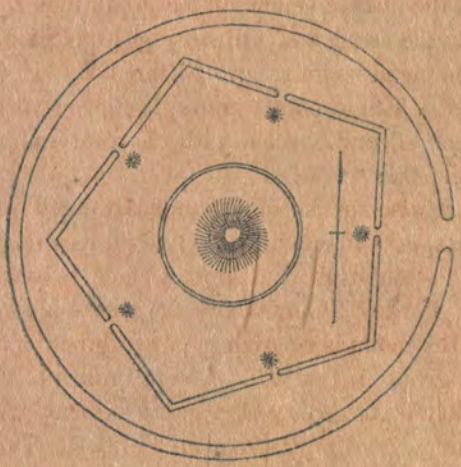

Fig. 30. Ancient Work, Prairie du Chien.

sixty feet in diameter at the base, and three feet high. The points extended outwards about nine feet. Surrounding this

Fig. 31. Ancient Work on Kickapoo River, Iowa.

mound were five crescent-shaped mounds, (designed to represent the moon?) so arranged as to constitute a circle. Many analogous structures were discovered at other places, both in Wis-

consin and Iowa. At Cappile Bluffs, on the Mississippi River, Mr. Pigeon states that he found a conical, truncated mound, surrounded by nine radiating effigies of men, the heads pointing inwards.

It will not be uninteresting, in this connection, to present an example of analogous structures found in Ohio. In Pike County, in that State, on the banks of the Scioto River, is a large and very interesting group of works, figured in the "Ancient Monuments of the Mississippi Valley," Plate XXIV. One of the smaller works belonging to the group is represented in the accompanying engraving, Fig. 32. The dimensions are

Fig. 32. Ancient Work, Pike County, Ohio.

shown in the cut, which precludes the necessity of a detailed description. The circle consists of an embankment, and the inner square is indicated by a ditch. In this group we not only find the square and circle, but the ellipse and other regular figures, constructed with geometrical accuracy.

CHAPTER VI.

THE "MUNDANE EGG;" THE SERPENT SYMBOL IN THE OLD AND NEW WORLDS, AND ITS APPLICATION, PARTICULARLY IN THE MYTHOLOGICAL SYSTEM OF MEXICO.

PROBABLY no one will hesitate in ascribing to the principal work described in the preceding chapter some extraordinary significance. It cannot be supposed to be the offspring of an idle fancy or a savage whim. It bears, in its position and the harmony of its structure, the evidences of design; and it seems to have been begun and finished in accordance with a matured plan, and not to have been the result of successive and unmeaning combinations. It is palpably not a work for defence, for there is nothing to defend; on the contrary, it is clearly and unmistakably, in form and attitude, the representation of a serpent, with jaws distended, in the act of swallowing or ejecting an oval figure, which we shall distinguish, from the suggestions of analogy, as *An Egg*. Assuming for the entire structure a religious origin, it can be regarded only as the recognised symbol of some grand mythological idea. What abstract conception was thus embodied, or what vast event thus typically commemorated, we have no certain means of knowing. Analogy, however, although too often consulted on trivial grounds, furnishes us with gleams of light, of greater or less steadiness, as our appeals to its assistance happen to be conducted, on every subject connected with man's beliefs.

Having already indicated the rationale of symbolism upon general principles, as also the possibility and likelihood of widely separated and totally disconnected nations, arriving by

a common inductive process at similar conceptions, and fixing upon common modes of expressing them by symbols, we proceed at once to discover what light reason and analogy shed upon the singular serpentine structure before us.

We have seen in a previous connection how naturally and almost of necessity the *Egg* became associated with man's primitive idea of a creation. It aptly symbolized that primordial, quiescent state of things which preceded their vitalization and activity,—the inanimate chaos, before life began, when "the earth was without form and void, and darkness was upon the face of the deep." It was thus received in the early cosmogonies, in all of which the vivification of the *Mundane Egg* constituted the act of creation; from it sprung the world resplendent in glory, and teeming with life.*

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* "The ancient pagans, in almost every part of the globe, were wont to symbolize the work[illegible] an Egg. Hence this symbol is introduced into the cosmogonies of nearly all nations; and there are few persons, even among those who have not made mythology their study, to whom the *Mundane Egg* is not perfectly familiar. It was employed, not only to represent the Earth, but also the Universe in its largest extent."—(*Faber's Origin Pagan Idol.*, vol. i. p. 175.)

Sir William Jones, who clothed in verse many of the conceptions of the Hindus, whose mythology and literature he was among the first to illustrate, has adhered strictly to the Hindu ideas of creation in his hymn to Náráyena, from which the following lines are extracted:

"First an all-potent, all-pervading sound
Bade flow the waters, and the waters flowed,
Exulting in their measureless abode,
Diffusive, multitudinous, profound,
Above, beneath, around;
Then o'er the vast expanse primordial wind
Breathed gently, till a lucid bubble rose,
Which grew in perfect shape an Egg refined;
Created substance no such lustre shows,
Earth no such beauty knows!
Above the warring waves it danced elate,
Till from its bursting shell with lovely state
A form cerulean fluttered o'er the deep,
Brightest of beings, greatest of the great;
Who, not as mortals steep
Their eyes in balmy sleep,
But heavenly-pensive on the Lotus lay,
That blossomed at his touch and shed a golden ray!

"The wor[illegible]," says Menu, "was all darkness, undiscernible, undistinguishable, altogether in a profound sleep, till the Self-Existing Invisible [illegible]d, [BRAHM], making it manifest with five [illegible]ments and [illegible]glorious forms, perfectly dispelled the glo[illegible] Desiring [illegible] up creatures by an emanation fro[illegible]ed the waters, and inspired [illegible]at power was produced a [illegible] stars, in which was born [illegible]eings, *that which* is the [illegible]rceived. This divinity [illegible]g years, himself meditwo equal parts, and [illegible]nd the earth, placing [illegible]nts of the world, and

[illegible]l gem!
[illegible]er high name
[illegible]formed Godhead came,
[illegible]and b[illegible]ning diadem,
[illegible]thy verdan[illegible] stem?
[illegible]A! Rapt in s[illegible]lemn thought
[illegible]round his eyes fire-darting threw;
[illegible]viewless origin he sought,
[illegible]w of living waters blue,
[illegible] nor saw, nor knew.
[illegible]talk again retired,
[illegible] for ages he inquired
[illegible]owers, by whom, and why conferred;
[illegible] perplexed, with keen impatience fired,
[illegible]e, and rising, heard
The unknown, all-knowing Word,
'Bramha! no more in vain research persist;
My veil thou canst not move—Go; bid all worlds exist!'"

* The translation of Sir Wm. Jone[illegible]haps the best, differs somewhat from that of Maurice, given in th[illegible]t is as follows:

"The sole, self-existent power, having willed to produce various beings from his own divine substance, first, with a thought created the waters, and placed in them a productive seed. That seed became an egg, bright as gold, blazing like the luminary with a thousand beams, and in that egg was born himself, *in the form of* BRAHMA, the great forefather of all spirits."—(*Translation of the Institutes of Menu, Works*, vol. vii. p. 92.)

Aristophanes, in his Comedy of the Birds, is thought to have given the notions of cosmogony, anc[illegible]nt even in [illegible] days.

"Chaos, Night, black Erebus, [illegible] wide Tart[illegible] first existed: there was neither earth, [illegible] nor heave[illegible]ut in the bosom of Erebus black-winged [illegible] duced an [illegible]AL Egg, from which was born gol[illegible] he the Great Universal Fat[illegible] in the midst of wide-sp[illegible] light."

We find this conce[illegible] Orphic fragments, the [illegible] to Phanes, the Live-

"I invoke thee, oh Proto[illegible]
Egg-Born rejoicing in [illegible]
Bull-faced
The[illegible]
Ineffable, occult, impetuous
Who scatterest the twilight cloud
And roam'st through the world upo[illegible]
Bringing forth the brilliant and all-pure
PHANES,
As PRIAPUS the King, and as the dark-faced spl[illegible]
Come, thou blessed being, full of METIS (wisdom
To thy sacred, ever-varying mysteries."*

We have, according to these earl[illegible] senting Being simply, Chaos, the gre[illegible]

The same idea is shadowed forth in the cosmogony [illegible] of God *moved* upon the face of the waters," or, in a more faithful ren[illegible] original (*merakhepheth*), *was brooding* upon the waters of the chaotic d[illegible] word expresses that tremulous motion made by the hen in hatching he[illegible] (*Clarke*, "*Commentaries on the Bible*," vol. i. p. 30.)

—[illegible]m the first
Wast present, and, [illegible]ghty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant."—MILTON.

* Damascius, *Cory's Anct. Frag.* p. 316.—Proclus refers to the Mundane Egg as the "*Orphic Egg*," not because Orpheus was the author of the doctrine, but its introducer into Greece, from the East.

will of the superlative Unity, proceeds the generative or creative influence; designated among the Greeks as "*Phanes*," "Golden-pinioned *Love*," "The Universal Father," "Egg-born Protogones" (the later Zeus or Jupiter); in India as "*Brahma*," the "Great Parent of Rational Creatures," the "Father of the Universe;" and in Egypt as *Phtha*, the "Universal Creator."

The Chinese, whose religious conceptions correspond generally with those of India, entertained similar notions of the origin of things. They set forth that chaos, before the creation, existed in the form of a vast egg, in which were contained the principles of all things. Its vivification, among them also, constituted the act of creation.*

In these opinions many other nations of the ancient world, the Egyptians, the Assyrians, the Phœnicians, and the Indo-Scythiac nations of Europe, participated. They not only supported the propriety of the allegory, says Maurice, from the perfection of its external form, but fancifully extended the allusion to its interior composition; comparing the pure white shell to the fair expanse of heaven, the fluid, transparent white, to the circumambient air, and the more solid yolk to the central earth.

Even the Polynesians entertained the same general notions. The tradition of the Sandwich Islanders is, that a bird (with them an emblem of Deity) laid an egg upon the waters, which burst of itself, and produced the Islands.†

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* Maurice's *Indostan*, vol. i. p. 69. According to this and other authorities, the vivification of the Mundane Egg is allegorically represented in the temple of Daibod, in Japan, by a vast egg, which is shown floating in an expanse of waters, against which a bull (everywhere an emblem of generative energy, and prolific heat, the sun) is striking with his horns.

Near Lemisso, in the island of Cyprus, is still to be seen a gigantic egg-shaped vase, which is supposed to represent the Mundane or Orphic Egg. It is of stone, and measures thirty feet in circumference. Upon one side, in a semicircular niche, is sculptured a bull, the emblem of reproductive energy. This figure is understood to signify the Tauric constellation, "*the Stars of Abundance*," with the heliacal or cosmical rising of which was connected the return of the mystic reinvigorating principle of animal fecundity.—(Landseer's *Sabæan Res.*, p. 82.)

† Ellis's *Polynesian Res.*, vol. i. p. 100.

The great hermaphrodite first principle, in its character of Unity, the Supreme Monad, the highest conception of Divinity, was denominated KNEPH, or CNUPHIS, among the Egyptians. According to Plutarch, this god was without beginning and without end, the One, uncreated and eternal, above all, and comprehending all. And as BRAHM, "the Self-existent Incorruptible" Unity of the Hindus, by the direction of His energetic will upon the expanse of chaos, "with a *thought*" (says Menu) produced a "golden egg, blazing like a thousand stars," from which sprung *Brahma*, the Creator; so, according to the mystagogues, KNEPH, the Unity of Egypt, was represented as a serpent thrusting from his mouth an egg, from which proceeds the divinity *Phtha*, the active, creative power, —equivalent, in all his attributes, to the Indian *Brahma*.* (*See Note K, at end of Chapter.*) In the Orphic Theogony a similar origin is ascribed to the egg, from which springs the "Egg-born *Protogones*," the Greek counterpart of the Egyptian *Phtha*. The egg in this instance also proceeds from the pre-eminent Unity, the Serpent God, the "Incomparable Cronus," or Hercules.†

Brahm, Cronus, and Kneph, each represented the mystical union of the reciprocal or active and passive principles. Most,

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* Maurice, *Indostan*, vol. i. pp. 66, 67; Cumberland's *Sanchoniathon*, p. 14; Faber's *Origin*, vol. i. p. 463.

"The Egyptians symbolized one who governs all things by a serpent; for amongst them it is the spirit which pervades the universe."—(*Horapollo Nilous. Cory's Trans.*, p. 84.)

† Faber, vol. i. p. 463; Damascius on the Theogonies, Cory's Anct. Fragments, p. 211. Bryant, quoting Athenagoras, (*Legatio*, pp. 284, 295,) observes, "Hercules was esteemed the chief god, the same as Cronus, and was said to have produced the Mundane Egg. He is represented in the Orphic Theology, under the mixed symbol of a lion and a serpent, and sometimes of a serpent only."—(*Mythology* vol. ii. p. 206.)

Cronus was originally esteemed the Supreme, as is manifest from his being called Il or Ilus, which is the same with the Hebrew El, and according to St. Jerome, one of the ten names of God. Damascius, in the life of Isidorus, mentions distinctly, that Cronus was worshipped under the name of El; who, according to Sanchoniathon, had no one superior or antecedent to himself.

if not all, the primitive nations recognised this Supreme Unity, although they did not all assign him a name. He was the "UNKNOWN GOD," whose power was too great to be imagined, to whom temples were never erected, and sacrifices never made. He was the Creator of Gods, who were the Demiurgs of the Universe, the creators of all rational beings, angels and men, and the architects of the world.—(*See note L, at end of Chapter.*) In America, this Great Unity, this God of gods, was equally recognised. In Mexico, as TEOTL, "he who is all in himself" (*Tloque Nahuaque*); in Peru as VARICOCHA, "the Soul of the Universe;" in Central America and Yucatan, as STUNAH KU or HUNAB KU, "God of Gods," "the incorporeal origin of all things." And as the Supreme BRAHM of the Hindus, "whose name was unutterable," was worshipped under no external form, and had neither temples nor altars erected to him, so the supreme TEOTL, and the corresponding VARICOCHA and HUNAB KU, "whose names," say the Spanish conquerors, "were spoken only with extreme dread," were without an image or an outward form of worship,—for the reason, according to the same authorities, that each was regarded as "the Invisible and Unknown God."*

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* *Colman's Hind. Myth.*, p. 2; *Le Vega's Peru*, vol. i. p. 61; *Clavigero's Mexico*, vol. i. p. 242; *McCulloh's Res.*, p. 317: *Cogolludo's Yucatan*, p. 192.

This monotheistic idea, as observed in the text, stands out clearly in all the religious systems of America. The attributes given to the Peruvian VARICOCHA are not less lofty than those assigned to the Indian BRAHM or the Egyptian KNEPH. He was called *Pachacamac*, "the soul of the world," *Usapu*, "admirable." "*Pachacamac*," said the Inca Atahualapa, "is Supreme: the Sun is inferior to him, and the Moon is the sister and wife of the Sun. He is God."—(*La Vega*, vol. ii. p. 455.) They seldom mentioned his name, and then with the greatest reverence, built him no temples, and offered him no sacrifices; "for," says La Vega, "they worshipped him in their hearts and regarded him as the *Unknown God*."—(*Com.* vol. i. p. 61.) The Supreme Teotl of Mexico was designated, "He who is all in himself," "invisible, incorporeal, one God, of *perfect* perfection and purity," "from whom springs all life and thought."—(*Clav. Hist. Mex.*, vol. ii. p. 2.) "The Indians of Yucatan have one sole God, living and true, who is the greatest of Gods, incorporeal and without figure. He is called HUNAB KU [Ayeta says STUNAH KU]. From him all things proceed, and he is adored without image."—(*Cogolludo's Yucatan*, p. 192.)

It would seem that this abstract idea of a Supreme Unity existed amongst the

The Mundane Egg, received as a symbol of original, passive, unorganized, formless nature, became associated, in conformity with primitive notions, with other symbols, referring to the creative force or vitalizing influence. Thus in the

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savage as well as the semi-civilized American nations. It is, however, much obscured and confused, and partakes more of the character of an impression half obliterated and scarcely retained, than of a well-defined conception. The fact of its existence at all, in a form however vague, among tribes so rude that we can scarcely believe them capable, by any original process of ratiocination, of arriving at so sublime a conception, certainly goes to favor the doctrine that, like the belief in a future existence, it is intuitive and elementary in man; and that, however it may become illustrated or sanctioned by a contemplation of nature or the operations of reason, it is one to which the unaided mind of man is, in itself, incapable of arriving.

It is scarcely practicable, perhaps unnecessary, here to go into the detailed evidence upon which these assertions are founded. The well informed reader will scarcely demand an analysis of the often distorted and always obscure religious notions of the savage American tribes,—a task of no ordinary difficulty. The following references will nevertheless go far to sustain our position, and may be greatly multiplied by the student.

The *Auricanians*—occupying a lower place than the Peruvians, their neighbors, yet nevertheless considerably in advance of some other nations—held (according to *Molina, Hist. Chili*, vol. ii. pp. 75, 77), that there existed a Supreme Being called PILLAN, a word derived from *pilli* or *pulli*, the soul. He was termed "the Great Being," "the Soul of Creation, the Creator of All, the Omnipotent, Eternal, Infinite." We infer, from these terms, that the idea of the One God was intended to be conveyed.

The *Muyscas* of Colombia "looked upon the Sun and the Moon as the Universal Creators."—(*Herrara*, vol. v. p. 90.) Similar views were entertained by a number of the Brazilian tribes.—(*Henderson's Brazil*, pp. 210, 213.) The Indians of the Upper Orinoco worship a being, "who regulates the seasons and the harvest," the office of the Celestial Sun.—(*Humboldt's Pers. Nar.*, vol. iv. p. 273; *Depon's Voy.*, vol. i. p. 197.) The *Guaranies, Patagonians*, and *Fuegians*, and the nations of the interior of British Guiana, entertain like notions of a creative and sustaining power.—(*Orbigny*, "*L'Homme Américaine*," vol. ii, p. 319; *Dobrizhoffer*, vol. i. pp. 62, 63; vol. ii. p. 90; *King and Fitzroy*, vol. i. pp. 76, 90, 227, 315; vol. ii. pp. 161, 167, 190; *Hillhouse's Notes, Trans. Brit. Roy. Geog. Soc.*, vol. ii. p. 245.)

The *Natchez*, who, in all their institutions, civil and religious, bore a close relationship to the Peruvians, recognised a great and good Spirit, to whom, however, they paid no honors and erected no temples. He was called "Spirit infinitely great," "surpassing all other Spirits as the Sun does fire," "in comparison with whom all things are as nothing." The object of their adoration was the Sun, and their progenitors were represented to have come down from the solar orb.—(*Du Pratz, Louisiana*, pp. 328, 347; *Charlevoix, Canada*, vol. ii. p. 260.)

Bartram observes in his MSS. that the *Creeks* and all the tribes which he visited

Hindu cosmogony, Brahma is represented, after long inertia, as arranging the passive elements, "creating the world and all visible things." Under the form of the emblematic bull, the generative energy was represented breaking the quiescent egg. Encircled by the genial folds of the *agatho-dæmon*, a type of the active principle, it was suspended aloft at the temples of Tyre.* For the serpent, like the bull, was an emblem of the sun, or of the attributes of that luminary,—itself the celestial emblem of the "Universal Father," the procreative power of nature. "Everywhere," says Faber, "we find the great father exhibiting himself in the form of a serpent, and everywhere we find the serpent invested with the attributes of the great father, and partaking of the honors which were paid him."†

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seemed to believe in a Supreme God or Creator, of whom the Sun was the recognised symbol. "He was called by names which signify 'the All-pervading Spirit,' 'the Supreme Creator,' 'the giver and taker away of breath,' 'the Soul and Governor of the Universe.' Such at least were the interpretations which were given to the various names designating the Great Spirit."

The *Oumas*, a tribe affiliated [illegible] Natchez, "believe that the Supreme Being resides in the Sun, and that he [illegible]e revered, in that vivifying orb, as the Author of Nature. They say there [illegible]hing in creation to be compared to him, and worship the Sun as an emblem [illegible]s greatness and beneficence."—(*Bossu's Trav. in Louis.*, vol. ii. p. 34.)

The Californian Indians worship *Niparaya*, the "Creator and Sustainer of all things." They regarded the Spaniards who first came among them as gods, "Sons of the Sun," a certain indication of the nature of their worship.—(*Vanegas' California*, vol. i. pp. 88, 92, 164.) A great and good principle, which is always the Creator and Preserver, was acknowledged with more or less distinctness by the remaining North American tribes. He is called the "Master of Life," "the Great Spirit," the "Great Father," and is superior to all the minor or tutelary divinities or impersonations which are peculiar to the several tribes. The testimony upon this point is ample. The prevailing belief of all the Iroquois and Algonquin tribes, says Loskiel, is, that "there is one God, or, as they call him, a great and good Spirit, who has created the heaven and earth, and made man and every other creature."—(*Loskiel, Hist. United Miss.*, part i. p. 33; *Buchanan's N. A. Indians*, p. 227; *Heckewelder*, p. 84; *Hunter's Capt.*, p. 214; *Charlevoix, Voy.* vol. ii. pp. 16, 109, 141; *McKenzie*, vol. i. pp. 124, 155, 157, etc. etc.) Says Mr. Schoolcraft (*Address before Hist. Soc. of N. York*, 1846, p. 36), "The North American tribes place above all the power of an Original Deity, who is worshipped by fire, invoked by prayer, and who is regarded as omnipotent, immaterial, and omnipresent."

* *Maurice, Ind.*, vol. i. p. 69.

† *Faber, Origin Pagan Idol.*, vol. i. p. 45.

"The chief Deity of the Gentile world," observes Bryant, (*Anal. Anct. Myth.*

Under this view, therefore, we may regard the compound symbol of the serpent and the egg, though specifically allusive to the general creation, as an illustration of the doctrine of the reciprocal principles, which, as we have already seen, enters largely into the entire fabric of primitive philosophy and mythology.

We claim to have shown that the grand conception of a Supreme Unity, and the doctrine of the reciprocal principles, existed in America in a well defined and easily recognized form. Our present inquiry relates to the symbols by which they were represented in both continents. That these were not usually arbitrary, but resulted from associations, generally of an obvious kind, will be readily admitted. It has already been shown how naturally and almost inevitably and universally the sun came to symbolize the active principle, the vivifying power; and how obviously the egg symbolized the passive elements of nature. That fire should be taken to be the physical, of what the sun is the celestial emblem, is sufficiently apparent; we can readily understand, also, how the bull, the goat, or ram,* the [illegible]nd other symbols, should have the same import. But [illegible] the serpent came to possess, *as a symbol*, a like significance with these, is not so obvious. That it did so, however, cannot be doubted; and the proofs will appear as we proceed.† It also, as we have seen,

vol. ii. pp. 203, 458) "was almost universally worshipped under the form of the serpent." And according to Eusebius, serpents were accounted the greatest of gods, and the leading principles of the Universe, and as such received into the mysteries. —(*Præp. Evan.* lib. i. c. 10; *Faber*, vol. ii. p. 203.)

* The salacious propensities of the goat are more determined than those of any other animal, and this disposition of his nature pointed him out to the Egyptians as a most significant emblem of the principle of generation. Diodorus assures us that this people considered the goat in the same character as the Greeks regarded Priapus. Hence its incorporation in the figures of Pan, the Great Whole, the active instrument of production. It is upon these principles that the extraordinary Samaritan reading of the first verse of Genesis may be explained. Instead of "In the beginning God created the heaven and the earth," they wrote, "*In the beginning the goat Azima created the universe*," equivalent to "In the beginning Jupiter Ægiochus, or Pan, created the universe."—Compare Duncan's "*Religions of Profane Antiquity*," pp. 288, 289.

† "That the serpent was intimately connected with Sabaism cannot be doubted, for the most prevailing emblem of the solar god was the serpent; and wherever

in the cosmogonies, sometimes symbolized the great hermaphrodite first principle, the Supreme Unity of the Greeks and Egyptians.

Although generally, it did not always symbolize the sun, or the power of which the sun is an emblem; but, invested with various meanings, it entered widely into the primitive mythologies. It typified wisdom, power, duration, the good and evil principles, life, reproduction,—in short, in Egypt, Syria, Greece, India, China, Scandinavia, America, everywhere on the globe, it has been a prominent emblem.* In the somewhat poetical language of a learned and pious author, "It entered into the mythology of every nation, consecrated almost every temple, symbolized almost every deity, was imagined in the heavens, stamped on the earth, and ruled in the realms of everlasting sorrow."† Its general acceptance seems to have been remarked at a very early period. It arrested the atten-

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the Sabæan idolatry was the religion, the serpent was the sacred symbol. But the universality of serpent worship, and the strong traces which it has left in astronomical mythology, seem to attest an origin coeval with Sabaism itself."—(*Deane, "Serpent Worship,"* p. 39.)

* The ancient Mexicans assigned to the serpent the quality of superior wisdom, as we are assured by various authorities. Dr. Nardo Recchi, who epitomized, by order of Philip the Second of Spain, that portion of the writings of Hernandez which related to the plants of New Spain, says of a certain plant, as follows:—"There is another plant, called *Ollinhiqui*, from the roundness of its seeds resembling the coriander. The same is also called *Coaxihuitl*, or snake-herb. They ascribe to serpents wisdom and prudence; wherefore it is named *the plant of the wise*. For the Indian priests, when they wished to seem to hold communication with the powers above, and to receive responses from them, fed upon this plant, that they might become delirious, and see about them a thousand phantoms and shapes of attendant demons. The same effect was attributed by Dioscorides to the *solanum maniacum;* and accordingly it should be called the herb of the delirious and of maniacs, rather than of the wise."

† *Rev. J. B. Deane, "Dracontia," Brit. Archg.* vol. xxv. p. 227. "The extent and permanence of the superstition of the serpent in India," says the late Secretary of the Asiatic Society of Great Britain, and present professor of Sanscrit in the University of Oxford, "may be learned from Abulfazl, who observes that in seven hundred places there are carved figures of snakes which they worship. There is likewise reason to suppose that this worship was diffused throughout the *whole* of India, as besides the numerous fables and traditions relating to the *Nagas*, or snake gods, scattered through the Puranas, vestiges of it still remain among the actual observances of the Hindus."

tion of the ancient sages, who assigned a variety of reasons for its adoption, founded upon the natural history of the reptile. Among these speculations, none are more curious than those preserved by Sanchoniathon, who says:

"Taut first attributed something of the Divine nature to the Serpent, in which he was followed by the Phœnicians and Egyptians. For this animal was esteemed by him to be the most inspirited of all reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit, without hands, or feet, or any of the external members by which the other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course, and darting forward with whatever degree of swiftness it pleases.

"It is moreover long lived, and has the quality not only of putting off its old age, and assuming a second youth, but of receiving, at the same time, an augmentation of its size and strength. And when it has filled the appointed measure of its existence, it consumes itself as Taut has laid down in the sacred books; upon which account this animal is received into the sacred rites and mysteries."*

Horapollo, referring to the serpent symbol, says of it:

"When the Egyptians would represent the *Universe*, they delineate a serpent bespeckled with variegated scales, devouring its own tail; by the scales intimating the stars in the Universe. The animal is extremely heavy, as is the earth, and extremely slippery, like the water; moreover, it every year puts off its old age with its skin, as in the Universe the annual period effects a corresponding change, and becomes renovated. And the making use of its own body for food implies that all things whatever, which are generated by divine providence in the world, undergo a corruption into them again."†

Nothing is more certain than that the serpent, at a very remote period, was regarded with high veneration, as the most mysterious of living creatures. Its habits were imperfectly understood, and it was invested as we perceive from the above quotations, with the most extraordinary qualities. Alike the

* *Cory's Anct. Frag.* p. 17; *Euseb. Præp. Evang.* lib. i. c. 10.

† *Horapollo Nilous, Cory's Trans.*, p. 7.

object of fear, admiration, and wonder, it is not surprising that it became early connected with man's superstitions; but how it obtained so general a predominance, it is difficult to understand.

Perhaps, there is no circumstance in the natural history of the serpent, more striking than that alluded to by Sanchoniathon; viz.: the annual sloughing of its skin, or supposed rejuvenation.

> "As an old serpent casts his scaly vest,
> Wreaths in the sun, in youthful glory dressed,
> So when Alcides' mortal mould resigned,
> His better part enlarged, and grew refin'd."
>
> OVID.

It was probably this which connected it with the idea of an eternal succession of forms, constant reproduction and dissolution, a process which was supposed by the ancients to have been for ever going on in nature.* This doctrine is illustrated in the notion of a succession *Ages*, which prevailed among the Greeks, corresponding to the *Yugs* of the Hindus, and *Suns* of the aboriginal Mexicans. It is further illustrated by the annual dissolution and renovation exhibited, in the succession of the seasons, and which was supposed to result from the augmentation and decline of the active principle, the Sun.† Under

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* *Faber*, vol. i. pp. 440, 460; *Horapollo*, lib. i. c. 2, p. 4; *Macrobius, Sat.* lib. i. c. 9, p. 158; *Calmet*, vol. iii. p. 759, vol. ii. p. 565.

The mysteries of Osiris, Isis, and Horus, in Egypt; Atys and Cybéle, in Phrygia; Ceres, and Proserpine, at Eleusis; of Venus and Adonis, in Phœnicia; of Bona Dea, and Priapus, in Rome, are all susceptible of one explanation. They all set forth and illustrated by solemn and impressive rites, and mystical symbols, the grand phenomena of nature, especially as connected with the creation of things and the perpetuation of life. In all, it is worthy of remark, the serpent was more or less conspicuously introduced, and always as symbolical of the invigorating or active energy of nature. In the mysteries of Ceres and Proserpine, the grand secret communicated to the initiated was thus enigmatically expressed: "*Taurus Draconem genuit, et Taurum Draco.*" "The bull has begotten a serpent, and the serpent a bull." The bull, as we have already seen, was a prominent emblem of generative force, the Bacchus Zagreus, or Tauriformis.

† The doctrine of an unending succession of forms, was not remotely connected with that of regeneration, or new birth, which was part of the phallic system, and which was recognized, in a form more or less distinct, in nearly all the primitive

this aspect we may rationally connect the Serpent and the Sun, as corresponding symbols of the reproductive or creative power,—the great demiurgic father. Having already indicated the rationale of symbolism, and shown the general process by which objects come to be adopted as emblems, it is unnecessary, as it is impossible, to trace further the refinement of symbolization by which the connection became established, and "the Serpent received into the ancient rites and mysteries." The fact that the connection did exist, is indisputable, and supported by the amplest evidence.*

We have seen the serpent as a symbol of productive energy, associated with the egg, as a symbol of the passive elements of nature. The egg does not however appear, except in the earlier cosmogonies. "As the male serpent," says Faber, "was employed to symbolize the Great Father, so the female serpent was equally used to typify the Great Mother. Such a mode of representation may be proved by express testimony, and is wholly agreeable to the analogy of the entire system of Gentile mythology. In the same manner that the two great parents were worshipped under the hieroglyphics of a bull and cow, a lion and lioness, etc., so they were adored under the cognate figures of a male and female serpent."†

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religions. In Hindustan, this doctrine is still enforced in the most unequivocal manner, through the medium of rites of portentous solemnity and significance to the devotees of the Hindu religion. "For the purpose of regeneration," says Wilford, "it is directed to make an image of pure gold, of the female power of nature, in the shape either of a woman or a cow. In this statue the person to be regenerated is enclosed, and afterwards dragged out through the usual channel. As a statue of pure gold, and of proper dimensions, would be too expensive, it is sufficient to make an image of the sacred *Yoni*, through which the person to be regenerated is to pass.

* *Montfaucon*, vol. ii. pp. 86, 207; *Trans. Roy. Asiatic Soc.*, vol. iii. p. 96; *Calmet*, vol. ii. p. 537; *Faber*, vol. i. p. 489; *Higgins's Celt. Druids*, p. 180; *Maurice, Ind. Anty.* vol. iii. p. 177; *Bryant's Anct. Myth.* vol. i. p. 58.

"The serpent was the emblem of the sun. Hence the Egyptian Osiris, and the Persian Mithras, are alike depicted, encompassed in the volumes of a snake. Accordingly we are informed by Macrobius, that a dragon was used as a symbol of the sun, on which account it was placed at the feet of the statues of Esculapius and Salus."—(*Faber on the Cabiri*, vol. i. p. 186, *ubi supra.*)

"Apollo himself was called *Python* by the Greeks."—(*Bryant's Myth* vol. i. p. 57.)

† *Faber, Pagan Idol.*, vol. i. pp. 456, 459. Nearly every inquirer into the prim-

These preliminary points being established, we turn once more to America. The principal God of the Aztecs, subordinate to the great Unity, was the impersonation of the active, creative energy, *Tezcatlipoca*, or *Tonacatlecoatl*. He was also called *Tonacateuctli*.

Like the Hindu Brahma, the Greek Phanes, and the Egyptian Phtha, he was the "Creator of Heaven and Earth," "the Great Father," "the God of Providence," "who dwells in heaven, earth, and hades, and attends to the government of the world." To denote his unfailing power and eternal youth, his figure was that of a young man.* His celestial emblem was *Tonatiuh*, the Sun.† His *Sactis*, companion or wife, was *Cihuacohuatl*, or *Tonacacihua*, "the Great Mother" both of gods and men.

The remaining gods and goddesses of the Aztec Pantheon resolve themselves into modified impersonations of these two

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tive superstitions of men, (see note to p. 54,) has observed a close relationship, if not an absolute identity, in what are usually distinguished as *Solar*, *Phallic*, and *Serpent Worship*; yet the *rationalé* of the connection has been rarely detected. From the explanations of the text, it will probably be sufficiently obvious. They are all forms of a single worship. "If (as it seems certain) they all three be identical," observes Mr. O'Brien, "where is the occasion for surprise at our meeting the sun, phallus, and serpent, the constituent symbols of each, occurring in combination, embossed upon the same table, and grouped under the same architrave?"—(*Round Towers*, p. 224.)

"Priapus, si *physice* consideretur idem est ac *sol*; ejusque lux primogenia unde *vis omnis seminatrix*."—(*Diod. Sic.* lib. i.)

* *Telpuchtli*, "Ever Young;" also, as we are told by Sahagun, by other names signifiying "*El invisible é incorperio Unico*," "the invisible and incorporeal *One*." The same author states that he was also called Titlacavan, "invisible, resembling obscurity and air, and that when he appeared to any one, it was by his shade." His name, "Yoalliehecatl," literally "night wind," misled Acosta, who, taking it literally, supposed the Mexicans adored the night and winds, on one of their principal festivals. "He was also," adds Sahagun, "called Moyocayatzin, Yaotzin, Necocayautl, and Necocalpilli."

† Boturini says of Tezcatlipoca, "He corresponds to the *Cielo* of the Greeks, who was supposed to be the Father of the Gods, and ruler of the earth." He also informs us that he had, "in the last periods of Mexican history, applied to him some of the attributes of the God Christ," and was invoked under this aspect. From which we are to infer more explicitly that, as the impersonation of the active principle, and generative force, he was worshipped with corresponding rites.—(*Boturini, Idea Nueva, etc.*, p. 11.)

powers. Thus we have *Ometeuctli*, and *Omecihuatl*, the adorable god and goddess who preside over the celestial paradise, and which, though generally supposed to be distinct divinities, are nevertheless, according to the *Codex Vaticanus*, but other names for the deities already designated. We have also *Xiuhteuctli*, "Master of the Year," the God of Fire, the terrestrial symbol of the active principle, and *Xochitli*, the "Goddess of Earth and Corn;" *Tlaloc* and *Cinteotl*, or *Chalchiuhcueje*, the god and goddess of the waters; *Mictlanteuctli* and *Mictlancihuatl*, the god and goddess of the dead; the terrible *Mexitli*, or *Huitzlipochtli*, corresponding to the Hindu Siva, in his character of destroyer, and his wife *Teoyamiqui*, whose image, like that of Kali, the consort of Siva, was decorated with the combined emblems of Life and Death.*

In the simple mythology and pure Sabianism of Peru, we have already shown the existence of the primeval principles, symbolized, the first by the Sun, and the second by his wife and sister the Moon. That the sun was here regarded as symbolizing the intermediate father, or demiurgic creator, cannot be doubted. The great and solemn feast of *Raimi* was instituted, as we have already seen, in acknowledgment of the Sun, as the "great father of all visible things," by whom all living things are generated and sustained."† The ceremonies of this

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* These names, apparently so barbarous in their construction, are nevertheless full of significance. Besides, says the Zoroasteran Oracle:—

"Never change barbarous names,
For there are names in every nation given from God,
Having unspeakable efficacy in the mysteries."

† In the festival of Raimi, as explained on a previous page, a sacred bread, compounded with the blood of children, and called *Cancu*, was eaten with great solemnity,—a rite having an obvious reference to the doctrine of reproduction. In Mexico this rite attended the festival of *Huitzlipochtli*, or *Mexitli*, a deity corresponding with the Hindu Siva, who is both reproducer and Destroyer, and to whom most of the human sacrifices of the Aztecs were made. According to Acosta, two days before the festival of this God, "the sacred virgins, with grains of roasted maize, and various other seeds, mixed together with honey, or the blood of children, made an idol of the god, which they clothed in rich garments, and seated on a litter. On the morning of his festival, they carried this idol in procession around the city of Mexico, and then to the temple, where they prepared a great quantity of the same paste, or composition of seeds and blood, of which they had made the idol, and

feast were all emblematical, and principally referred to the sun as the reproductive and preserving power of nature. In Mexico, where the primitive religion partook of the fiercer nature of the people, we find the Raimaic ceremonies assuming a sanguinary character, and the acknowledgment of the reproductive associated with the propitiation of its antagonistic principle, as we see in the orgies of Huitzlipochtli, in his character of the Destroyer. The same remarks hold true of Central America, the religion and mythology of which country corresponded essentially with those of the nations of Anahuac.

We have said that the principal god of the Aztec pantheon, subordinate only to the Great Unity, and corresponding to the Hindu Brahma, was *Tezcatlipoca*, *Tonacatlecoatl*, or *Tonacateuctli*. If we consult the etymology of these names, we shall find ample confirmation of the correctness of the deductions already drawn from the mythologies of the East. Thus, TONACATEUCTLI, embodied LORD SUN, from TONATIUH, Sun, *nacayo*, or *catl*, body or person, and *teuctli*, master or lord.* Again, TONACATLCOATL, the SERPENT SUN, from *Tonatiah* and *catl*, as above, and *coatl*, serpent.† If we adopt another etymology for the names, (and that which seems to have been most generally accepted by the early writers), we shall have TONACATEUCTLI, LORD OF OUR FLESH, from *to*, the possessive pronoun plural, *nacatl*, flesh or body, and *teuctli*, master or lord. We shall also have TONACATLECOATL, SERPENT OF OUR FLESH, from *to* and *nacatl*, and *coatl*, serpent.

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which they called the flesh and blood of *Huitzlipochtli*. After a certain form of consecration, the idol was sacrificed after the manner they sacrifice men, and his body was broken in small pieces, which, together with those portions called his flesh and bones, were distributed among the people, men, women, and children, who received it with much tears, fear, and reverence, as it was an admirable thing, saying they did eat the flesh and bones of God. Such as had any sick folks, demanded thereof for them, and carried it with great reverence and devotion."—(*Acosta*, lib. c. 24; *Clavigero*, vol. ii. p. 86.)

* When words are compounded, in the Mexican language, the first lose their final syllable or syllables. Thus, from TEPUZTLI, iron, and *mecatl*, chain, we have *tepuzmecatl*, iron chain, instead of tepuz*tli*mecatl.

† It will be seen, on a subsequent page, that the name of the corresponding divinity of the aborigines of Yucatan, *Kinchahan*, had precisely this signification.

According to Sahagun, Tezcatlipoca, in his character of the God of Hosts, was addressed as follows by the Mexican high priest, "We entreat that those who die in war may be received by thee, *our Father* THE SUN, and our Mother the Earth, for thou alone reignest." The same authority, (lib. vi. cap. 9,) informs us that in the prayer of thanks returned to Tezcatlipoca by the Mexican kings, on the occasion of their coronation, that God was recognized as the God of Fire, to whom Xiuhteuctli, Lord of Vegetation, and specifically Lord of Fire, bears the same relation that Suyra does to the first per-

FIG. 33. TEZCATLIPOCA, THE PRINCIPAL DEITY OF THE MEXICAN PANTHEON.

son of the Hindu Triad. The king petitions that he may act "in conformity with the will of the ancient God, *the Father of all the Gods, who is the God of Fire;* whose habitation is in the midst of the waters, encompassed by battlements, surrounded by rocks as it were with roses, whose name is Xiuteuctli," etc.*

Tonacateuctli, or Tezcatlipoca, is often, not to say generally,

* In one of the fragments of the Codex Veletri, copied by Humboldt, (*Res., plate* 15, *figure* 4,), a priest is represented before a temple, offering sacrifices to the

both on the monuments and in the paintings, represented as surroundedby the disk of the sun. The engraving of this god, FIG. 33, is copied from an original Mexican painting now preserved in the Imperial library of Vienna, a fac-simile of which is given in the second volume of the great work of Lord Kingsborough. A bas-relief, almost identical with this, is preserved in the Royal collection of Antiques at Berlin, in Prussia, an engraving of which is also given in the volume of Lord Kingsborough, just referred to. (*See note M, at end of this chapter.*)

The name of the primitive goddess, the wife of Tezcatlipoca, was CIHUACOHUATL or TONACACIHUA. She was well known by other names, all referring to her attributes. The etymology of CIHUACOHUATL, or CIUACOATL, is clearly *Cihua*, woman, or female, and *coatl*, Serpent, FEMALE SERPENT. And TONACACIHUA, or, as it is sometimes written, TONACACIUGA, is FEMALE SUN, from *Tonatiuh* and *nacatl* (as before) and *cihua*, waman, or female. Adopting the other etymology. it is WOMAN OF OUR FLESH.*

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sun, an image of which, in the form of a rayed wheel, is also represented. The priest wears on his head the crown or helmet called *altoncatlecoatl*, which is only worn by the priests of Tonacateuctli, to whom it is sacred.

By reference to Note F., page 105, it will be seen that the statue placed on the pyramid of the sun, at Teotihuacan, was that of this god, and that the pri who attended it had the prescriptive right to kindle the new fire. This is one o of many similar facts which might be adduced to show that the sun was the e cial symbol of this god. It also shows that the etymology of his name, as by the early Spaniards, was a forced one, sustained only by their prejudice

* It is evident that the Spaniards adopted this etymology, in their expla of the names of *Tonacateuctli* or *Tonacatlecoatl* (*Tezcatlipoca,*) and of *Tonacacihua* (*Cihuacohuatl,*) the primitive god and goddess. They translate TONACACIHUA "WOMAN OF OUR FLESH," seeking thereby to identify her with the Eve of the scriptures; in doing this, however, they omit to notice that Tezcatlipoca, in whom they are forced to recognize the creator of all things and the governor of the world, is no other than Tonacateuctli, *the husband of Tonacacihua!* The constant effort of most of the early, as indeed of most of the later writers on the religion and mythology of the ancient Mexicans, has been, as observed by a distinguished author, (GALLATIN, *Trans. Am. Etnog. Soc.* vol. i. p. 324,) to assimilate the Indian paintings and traditions to the facts and even the doctrines of the Hebrew scriptures. We have therefore to receive their authority, in matters of this kind, with great caution. That the etymology we have given in the text is probably correct, may be inferred from the fact that *Tonatiuh* enters beyond doubt into the names of

Gama, by far the most intelligent author who has treated, with any detail, of the Mexican gods, referring to the serpent symbols belonging to the Statue of *Teoyaomiqui*, says: "these refer to another goddess named *Cihuacohuatl*, or *Female Serpent*, which the Mexicans believe gave to the light, at a single birth, two children, one male the other female, to whom they refer the origin of mankind; and hence twins, among the Mexicans, are called *cocohua*, which means serpents; singly they are called *cohuatl* or *coatl*, which is corrupted in the pronunciation by the vulgar into *coate*."*

Whichever etymology we assign to *Tonaca*, in these combinations, the leading fact, that the *Great Father* was designated as the *male serpent*, and the *Great Mother* as the *female serpent*, remains unaffected. Not only were they thus designated, but *Ciuacoatl* or *Cihuacohuatl* was generally if not always represented, in the paintings, accompanied by a great snake or *feather-headed serpent*, (*Tonacatlecoatl* "serpent sun,") in which the monkish interpreters did not fail to discover a palpable allusion to Eve and the tempter of the garden!† The accompanying cut (FIG. 34.)

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several divinities of the Aztec mythology. According to the interpreters of the *Codex Vaticanus* (3738), Aurora, "the first light of the world before the Sun," the morning star, presiding over the 9th *trecana*, was called, among other names, *Cihuatona*, female sun, or woman of the sun. According to the same authority, *Tlatlitiuh*, one of the presiding deities of the 16th *trecana*, was a man "with the sun his shoulder, and darkness beneath his feet," probably twilight of evening. His was doubtless derived from *tlacatl*, man, and *tonatiuh*, sun. TONALPOUALLI, reckoning," was the name of the civil calendar of the Mexicans, and TONAvas the painted ritual, "the book of the Gods," or literally "Book un."

* *Gama, on the Chronology, etc. of the Mexicans*, p. 39. Siguenza, and some other writers, have distorted this circumstance in a singular manner; for they argue, as *coatl* means a *twin*, and as Didymus also means a twin, *therefore Quetzalcoatl* and the apostle "Thomas who was called *Didymus*," are one and the same person; *i. e.* Thomas taught the Gospel in America! If the reader desires to see the argument at length, let him consult Mier's Dissertation in Bustamente's edition of Sahagun, lib. 3. Sup.; and Veytia, tom. i. pp. 160—200.

† *Humboldt's Res.*, vol. i. p. 195; vol. ii. p. 37. This error of the bigots has abundant parallels, and was well hit off by Warburton in his day. "The finding of all the gods of the Ancients to be Jewish Patriarchs, seems unsupported by every thing but a pious intention of doing honor to the Bible. And so jealous are some of this fairy honor paid to the scriptures, that I have met with those who would have

represents this goddess, and is copied from the Codex Vaticanus, in which it is the 48th plate.* In these representations, we

Fig. 34.

have also the figures of children, of different colors, who are

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thought it much encroached upon, should it be suggested that there was any other origin of Human Sacrifices than the command of God to Abraham, to offer up his son."—(*Divine Leg. of Moses.* book ii.)

* The corresponding plate of the Codex Borgianus, (No. 54) represents the serpent lying below the Goddess, and the children in a friendly attitude, without the two small altars. Mr. Gallatin suggests that the arrangement of the figures in the Codex Vaticanus is a monkish interpolation; a suspicion which is confirmed alike by the unscrupulous character of the monkish bigots, and the circumstance that, in their interpretations, they seek to identify Cihuacohuatl, the Serpent Mother there represented, with Eve. Of course, to carry out the imposition, and make the allusion to original sin and the murder of Abel more distinct, it was only necessary to represent the supposed children of the Serpent Mother in an attitude of conflict. The force of the conclusion drawn in the text is however, unimpaired by this suspicion,—on the contrary, it is confirmed by the friendly attitude of the two human figures in the plate of the Codex Borgianus, against the authenticity of which no suggestion has been made.

It can, of course, be nothing more than a curious coincidence, that Clemens Alexandrinus should assign the same significance to the proper name Eve, which we find pertained to Cihuacohuatl. Referring to the ca[illegible]g on Eva, in the orgies of Bacchus, he says: "the symbol in the orgies of Bacchus [illegible] a consecrated serpent, and indeed if we pay attention to the strict sense of the [illegible]ebrew, the name Evia, aspirated, signifies a *female serpent.*"

supposed to be the offspring of Cihuacohuatl, the great mother.* These figures are probably the human, as fire and earth or fire and water are the terrestrial, representatives of the two principles, symbolized as the male and female serpent, the supreme *Tonacatlecoatl* and his wife *Cihuacohuatl*.

We have here the key to the whole system of Aztec mythology. We can, however, pursue the subject only so far as it relates to the present inquiry, viz., the connection of the Serpent Symbol with American Mythology.

The fact that it was a conspicuous symbol, could not escape the attention of the most superficial of observers of the Mexican and Central American monuments, and mythological paintings. The early Spaniards were particularly struck with its prominence.

"The snake," says Dupaix, "was a conspicuous object in the Mexican mythology, and we find it carved in various shapes and sizes, coiled, extended, spiral, or entwined with great beauty, and sometimes represented with feathers and other ornaments. These different representations," he continues, "no doubt denoted its different attributes."

And the editor of Kingsborough's great work observes: "Like the Egyptian sphynx, the mystical snake of the Mexicans had its enigmas, and both are beyond our power to unravel."

Dissenting from the conclusion of the latter authority, we proceed with our inquiries.

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* Sahagun defines Cihuacohuatl, etymologically, to mean "the wife or woman of the serpent," and says that she was also called "the woman who brought forth two infants at a birth, a girl and a boy."

FIG. 85.—CINTEOTL, THE MEXICAN GODDESS OF FECUNDITY; FROM A TERRA COTTA.

NOTES TO CHAPTER V.

(K.)

That Kneph was symbolized by the ancient Egyptians, under the form of a serpent, is well known. It is not, however, so well established that the act of creation was allegorically represented in Egypt by the symbolic serpent thrusting from its mouth an egg, although no doubt of the fact seems to have been entertained by the various authors who have hitherto written on the Cosmogony and Mythology of the primitive nations of the East. With the view of ascertaining what new light has been thrown upon the subject, by the investigations of the indefatigable Champollion, and his followers,—whose researches among the monuments and records of Ancient Egypt have been attended with most remarkable results,—the following inquiries were addressed to George R. Gliddon, Esq., (long U. S. Consul at Cairo,) a gentleman distinguished for his acquaintance with Egyptian science, and his zeal in disseminating information on a subject too little understood:—

"Do the serpent and the egg, separate or in combination, occur among the Egyptian symbols? and if they occur, what significance seems to have been assigned them? Was the serpent, in Egypt, in any way associated with the worship of the sun, or the kindred worship of the Phallus?"

To these inquiries, Mr. Gliddon replied as follows:—

"In respect to your first inquiry;

"I concede, at once, that the general view of Greco-Roman antiquity, the oriental traditions collected, often indiscriminately, by the Fathers, and the concurring suffrages of all occidental Mythologists, attribute the compound symbol of the Serpent *combined with the* Mundane Egg to the Egyptians. Modern criticism, however, coupled with the application of the tests furnished by Champollion le-Jeune, and his followers since 1827, to the hieroglyphics of Egypt, has recognised so many exotic fables, and so much real ignorance of Egyptology, in the

accounts concerning that mystified country, handed down to us by the schools of Alexandria and Byzantium, that, at the present hour, science treads doubtingly, where, but a few years ago, it was fashionable to make the most sweeping assertions; and we now hesitate before qualifying, as Egyptian in origin, ideas that belong to the Mythologies of other eastern nations. Classical authority, correct enough when treating on the philosophy and speculative theories of Ptolemaic and Roman Alexandria, is generally at fault, when in respect to questions belonging to anterior or Pharaonic times. Whatever we derive through the medium of the Alexandrines, and especially through their successors, the Gnostics, must, by the Archæologist, be received with suspicion. "*Alexandrie*," observes the accurate Ampère, "*fut très Grecque, assez Juive, peu Romaine, et presque point Egyptienne.*"

"After this exordium, you will not be surprised if I express doubts as to the existence of the myth of the *Serpent and Egg*, in the Cosmogony of the early Egyptians. It is lamentably true, that, owing to twenty centuries of destruction, so fearfully wrought out in the last thirty years by Mohammed Ali, we do not up to this day possess a tithe of the monuments or papyri bequeathed to posterity by the recording genius of Khime. It is possible that this myth may have been contained in the vast amount of hieroglyphical literature now lost to us. But the fact that, in no instance whatever, amid the myriads of inscribed or sculptured documents extant, does the symbol of the Serpent and the Egg occur, militates against the assumption of this, perhaps Phœnician myth, as originally Egyptian. "The worship of the Serpent," observes Ampère, "by the Ophites, may certainly have a real connection with the choice of the Egyptian symbol by which Divinity is designated in the paintings and hieroglyphics, and which is the Serpent URAEUS (Basilisk, *royal*, of the Greeks, the *seraph* set up by Moses, (Numb. xxi. 3; John iii. 14.) SE RA PH is the singular of seraphim, meaning, Semitické, *splendor, fire, light*, emblematic of the fiery disk of the sun, and which, under the name of *Nehush-tan*, "*Serpent-Dragon*," was broken up by the reforming Hezekiah, 2 Kings, xviii. 4., Cf. Lanci, Sagra Scritura," 1827, and "Paralipomené," 1845,) or with the serpent with wings and feet, which we see represented in the Funeral Rituals: but the serpent is everywhere in the Mythologies and Cosmogonies of the East, and we cannot be assured that the serpent of the Ophites (any more than that emitting or encircling the Mundane Egg) was Egyptian rather than Jewish, Persian, or Hindustanee." These remarks hold equally good in respect to the symbolical emblem of the *Serpent and Egg* combined.

"The monumental absence of this symbol in Egyptian Hieroglyphics is confirmed by the various significations of Serpents and Eggs recognized by the Champollionists, in those instances where either or both occur, which never have the slightest apparent relation to universal creation. I subjoin a list, leaving aside all palpable variants, of the commonest forms of serpents found in Egyptian sculptures, referring you to my authorities.

"(Birch. *Sketch of Hierog. Dict.*" p. 9,) or the same deceased, with the sacrificial knives sticking in carcass, (*Champollion Dict. Egyptienne*, p. 176,) the giant serpent by name APaP, or Apophis, a form of *Typhon*, emblem of darkness, brother and enemy of the Sun or Light. Typhon or Python overcome by Hercules, the myth of the twelve labors of the solar orb in zodiacal revolutions. ("*Bonomi and Arundale*," *Gallery of Art, B. Museum*, pp. 2, 57.)

Fig. 36.

Fig. 37.

"The asp; Ouro. *Uraeus;* Basiliskos, Royal Serpent figurative of Sovereignty. (*Birch.* p. 10, *Champ. Dict.* p. 169.) These also occur surmounted with *helmets, feathers, disks, horns,* and other solar or regal emblems. *Idem,* with his tail coiled under him, symbolical sign for the word Goddess. This is generally determined grammatically by the egg and segment of a circle; phonetically ST, or TS, marks the feminine gender. (*Champ. Gram.* p. 294 *Dict.* p. 166.) This egg has no connection with Cosmogony.

Fig. 38.

"*Idem*, slightly varied, a phonetic sign expressing the articulation K. (*Champ. Gram.* p. 39; *Dict.* p. 170; *Bunsen.*)

Fig. 39.

"The *Cerast*, or horned snake, equivalent to the letters F. B., etc.

Fig. 40.

"The serpent with ram's head, symbolical name of the God Ne F. Nu M; or *Kueph* or *Cunphis.* (*Champ. Dict.* p. 172.)

Fig. 41.

"Phonetic sign equivalent to the consonants T, Th. All the above, with their variants, have specific meanings attached to them; for which it is merely necessary to make reference to the works of Birch, Bunsen, Champollion, and others, to separate them from Cosmogony.

Fig. 42.

"Is a symbolical sign, which the old writers have, owing to erroneous copies, and their mystical theories, confounded with the Serpent and the Egg. It is nothing but the disk of the *Sun* encircled by the serpent *Uraeus*, meaning the

Fig. 43.

"KING SUN," or "*Royal Sun*," (*Champ. D.* p. 8; *G.* pp. 306, 480,) as it often surmounts the persons of Egyptian monarchs, confirmed by the emblem of Life depending from the Serpent's neck. I accept the very ingenuous suggestion of Mr. Birch, that, in this form of the three symbols, Asp, Sun, and Life combined, we may read P-RA-OUNK, the Sun Living; and thus account for the terminal n, in the Greek and Arabic preservations of the title.

Thus no serpents found in the hieroglyphic bear, so far as I can perceive, any *direct* relation to the ovine myth, nor have Egyptian eggs any direct connection with the Cosmogonical Serpent. The egg, under certain conditions, seems to denote the idea of a human body. It is also used as a Phonetic sign S, and when combined with T, as above stated, is the determinative of the feminine gender; in which sense exclusively it is sometimes placed close to a serpent in hieroglyphical legends.

My doubts apply in attempting to give a specific answer to your specific question; i. e., the direct connection, in Egyptian Mythology, between the *Serpent* and the cosmogonical *Egg*. In the "Book of the Dead," (LEPSIUS, *Todtenbuch*, C. 56, and C. 76,) according to a MS. translation favored me by the erudite Egyptologist, Mr. BIRCH, of the British Museum, allusion is made to the "'great mundane *Egg*' addressed by the deceased, which seems to refer to the winds, or the atmosphere," —again, the deceased exclaims, "I have raised myself up in the form of the great Hawk, which comes out of the *Egg* (i. e. the Sun.)"

I do not here perceive any immediate allusion to the duplex emblem of the EGG *combined with the* SERPENT; the subject of your query.

Yet a reservation must be made in behalf of your very consistent hypothesis—(supported, as I allow, by all oriental and classical authority, if not, possibly by the *Egyptian* documents yet deciphered) —which hypothesis is *Euclidean*. "Things which are equal to the same are equal to one another." Now, if the "Mundane Egg" be, in the papyric Rituals, the equivalent to *Sun*, and that, by other hieroglyphical texts, we prove the *Sun* to be, in Egypt as elsewhere, symbolized by the figure of a *Serpent*, does not the "ultima ratio" resolve both emblems into *One*? Your grasp of this *Old* and *New* World question renders it superfluous that I should now posite the syllogism. I content myself by referring you to the best of authorities. (Cf. BIRCH, on the "Archæological criteriæ," etc. of Mummies, *Otia Ægyptium*, p. 83.) One point alone is what I would venture to suggest to your philosophical acumen, in respect to ancient "parallelisms" between the metaphysical conceptions of radically distinct nations (if you please, "species" of

mankind, at geographically different centres of *origins*, compelled of necessity, in ages anterior to *alphabetical* record, to express their ideas ...*tures*, figurative or symbolical). It is that *man's* mind has always ...ived, everywhere, in the same method, everything that relates to ...be...use the inability in which his intelligence is circumscribed, to ...is "mind's eye" existence distinct from his own, constrains ...ve, in the pictorial or sculptural delineation of his thoughts, ...ergo, the figurative representations ...ges and countries, the reflex of the ...physical. May not the emblem of the ...New as in the Old World, have originated ...without thereby establishing *intercourse?* ...tle-snake," and, ergo, purely *American?* ... purely *Nilotic?* The metaphysical *idea* ... may be one and the same; but does not ...representation prove that *America*, 3000 ...d no possible intercourse with *Egypt*, Phœnicia;

... only values attached to serpents and eggs in Egyp- ... is arduous to speculate, whether an *esoteric* sig- ...xist between those emblems in the, to us, ...e Theban and Memphite Colleges. I too ... deduce analogies between the attributes of ..., or the God Ptha, and the "Mundane Egg," ...d by Eusebius, Iamblichus, and a wilderness of classical author- ...ut I fear with no satisfactory result. It is, however, due to my ...Mr. Bonomi, (although I doubt the antiquity claimed for the con- ...l similitude of the oval, or the early introduction of this myth ...ypt,) to cite his language on this subject. Speaking of the colos- ...ue of Rameses Sesostris, at Metraheni, in a paper read before ...al Society of Literature, London, June 1845, he observes, ... one more consideration connected with the hieroglyphics of ...val of the belt, though not affecting the preceding argu- ...he oval or egg which occurs between the figure of Ptha ... of which the usual signification is Son or Child, but ...d of two-fold use or meaning, common in the details of ...s period, (the 18th or 19th Dynasty, say, B. C. 1500 ...clined to believe, refers also to the myth or doctrine ...ritings of the Greek authors, as belonging to Vulcan, ...ved from Egypt, viz., the doctrine of the Mundane ...gh in no Egyptian sculpture of the remote period of

this statue, has there been found any allusion to this doctrine, it is most distinctly hinted at in one of the age of the Ptolomies; and I am inclined to think it was imported from the East by Sesostris, where, in confirmation of its existence at a very remote period, I would quote the existence of those egg-shaped basaltic stones, embossed wi[illegible] various devices and covered with cuneatic inscriptions, which are br[illegible] some of the ancient cities of Mesopotamia.'

"In respect to your final inquir[illegible] nothing from the hieroglyphics to co[illegible] the solar emblem of the Serpent. I[illegible] signifies Serpent and Phallus: both in[illegible] blems. (Refer to DULAURE, '*Des Divin*[illegible] *du Phallus chez les Anciens et les Moder*[illegible] *della Sagra Scrittura.*')"

(L.)

THE early writers exhaust language in endeavors [illegible] character and attributes, and the superlative power[illegible] great Unity, the highest conception of wh[illegible] spoken of, in the sacred books of the Hind[illegible] nite, eternal, incomprehensible, self-existent[illegible] thing, though never seen; he who is not to be c[illegible] tion; he from whom the universe proceeds; who rules supre[illegible] light of all lights; whose power is too infinite to be imagi[illegible] BRAHM, the One Being, True and Unknown."—(*Coleman's Hin*[illegible] *thology*, p. 1.)

The supreme God of Gods of the Hindus was less frequently e[illegible] ed by the name BRAHM, than by the mystical syllable O'M, whi[illegible] responded to the Hebrew JEHOVAH. Strange as the rem[illegible] seem to most minds, it is nevertheless true, "that the fur[illegible] principles of the Hindu religion were those of pure Monot[illegible] worship of one supreme and only God." Brahm was reg[illegible] mighty to be named; and, while his symbolized or person[illegible] were adored in gorgeous temples, not one was erected [illegible] holiest verse of the Vedas is paraphrased as follows:

"Perfect truth; perfect happiness; without equa[illegible] solute unity; whom neither speech can describe, nor [illegible] all-pervading; all-transcending; delighted with his [illegible] telligence, not limited by space or time; without fe[illegible]

without hands, grasping all worlds; without ears, all-hearing, understanding all; without cause, the first of all causes; all-ruling; all-powerful; the Creator, Preserver, Transformer of all things; such is the Great One, Brahm!"

The character and power of KNEPH are indicated in terms no less lofty and comprehensive than those applied to the omnipotent Brahm. He is described in the ancient Hermetic books, as the "first God, immovable in the solitude of his Unity, the fountain of all things, the root of all primary, intelligible, existing forms, the God of Gods, before the etherial and empyrean Gods and the celestial."—(*Iamblichus*, sec. viii. c. 2, 3. *Cory's Frag.* p. 283; *Eusebius, Præp. Evang.* lib. iii. p. 174.)

"The religion of the Scandinavian nations," says Mallet, "taught the existence of a 'supreme God, master of the universe, to whom all things were submissive and obedient.' The ancient Icelandic mythology calls him 'the author of every thing that existeth; the Eternal, the ancient, the living, the awful Being, the searcher into concealed things, the Being that never changeth.' This religion attributed to this Supreme Deity 'an infinite power, a boundless knowledge, an incorruptible justice,' and forbade its followers to represent him under any corporeal form. They were not even to think of confining him within enclosures of walls, but were taught that it was only in woods and consecrated forests they could serve him properly. There he seemed to reign in silence, and make himself felt by the respect which he inspired. It was an injurious extravagance to attribute to this deity a human figure, to erect statues to him, to suppose him of any sex, or to represent him by images. From this Supreme God had sprung (as if by emanations of his divinity) an infinite number of subaltern deities and genii, of which every part of the visible world was the seat and temple."—(*Northern Antiquities*, c. iv.)

Perhaps the relations which what we call the heathen world understood to exist between the Supreme Unity and the inferior Gods or Demiurgic Powers, cannot be better explained than by the following fragments from the Zoroastrian Oracles.

"For in the whole world shineth a TRIAD, over which a MONAD rules."
"All things are governed in the bosoms of this TRIAD."
"The FATHER mingled every spirit from this TRIAD."
"All things are the progeny of one fire;
The FATHER perfected all things and delivered them over
To the SECOND MIND, whom all nations of men call the first."*

* Cory's *Anct. Frag.*, the Chaldæan Oracles.

Zeno, of Cyprus, taught the Unity of the Supreme Being, and that the names of the other deities of his countrymen were only symbols of his different attributes. That throughout nature there are two eternal qualities; the one active, the other passive; the former a pure, subtle ether, the divine spirit; the latter entirely inert, until united with the first. That the divine spirit, acting upon matter, produced fire, air, water, and earth; or, in other words, separated the elements from each other, etc.

(M.)

TEZCATLIPOCA.—This divinity occupies the most conspicuous place in the Mexican Pantheon, and is entitled to a more extended notice than could be accorded in the text. He was essentially the first God in the mythological system of Mexico, in which he appears under a great variety of aspects; occupying a position corresponding to the Odin of Scandinavia, the Zeus of Greece, and the Brahma of India. "He was," says Boturini, "the representative of Divine Providence, the first God of the Indians; and the esteem in which he was held gives us to understand that these Gentiles acknowledged the government of the world by a Divine Wisdom, which has its seat in the heavens, and whose care extends to all things human."—(*Idea de Una Nueva Historia General, etc.*, p. 11.) Sahagun observes that "he was held to be the true and invisible God, pervading heaven, earth, and hell. They say he alone is to be recognised in the government of the world; that he alone is able to give prosperity and riches, and to take them away; that he is the dispenser of fame, dignities, and honors. For these reasons they fear and reverence him, because they hold that his hand raises up and puts down."—(*Historia de Nueva Espania*, lib. i. cap. 3.) And Herrara, equally explicit, says, "The Mexicans confessed a supreme God, the Lord, and framer of the Universe; and he was the principal object which they adored, looking up to heaven, calling him creator of heaven and earth, the wonderful, with other epithets of great excellence." And Torquemada, describing the adoration paid to Tezcatlipoca, exclaims; "quien de los que saben algo de historia, y leen in ella los errores de los antiguos, no dira que esta es Jupiter tan celebrado de todos ellos?" "Who, at all conversant with history, and who reads therein the errors of the ancients, will not say this was Jupiter, so celebrated by them all?"

Like the other deities of Mexico, he bore a multitude of names, allu-

sive to his various attributes. The name by which he was best known was Tezcatlipoca, which is compounded of *Tezcatepec*, the name of a mountain upon which he is said first to have manifested himself to man, *tlil*, dark, and *poca*, smoke. The explanation of this designation is best given in the accompanying engraving and explanation from the Codex Vaticanus.

FIG. 44. TEZCATLIPOCA, THE FIRST GOD OF MEXICO.

"Tezcatlipoca, here represented, was one of their most potent deities; they say he once appeared on the top of a mountain called Tezcatepec, which signifies the Mountain of Mirrors. They paid him great reverence and adoration, and addressed him, in their prayers, with the appellation of *Titlalahuan*, which means, 'Lord whose servants we are.' They paint in his hands a sort of weapon (the xiuatlatli), together with a shield and quiver of arrows, and at his feet a serpent and a heap of fire, denoting that he is the creator of the elements. They believe him likewise to be the originator of wars. The old people say that those who entered where his idol stood, fell on their faces, and thus adored him; and that they took a little earth from the ground, which they swallowed, with the greatest reverence, and addressed him, 'Lord, since we are thy servants, grant us that which we may need.'"

The small curved outlines surrounding the central figure are the signs

or hieroglyphics of smoke. From the left foot proceeds a serpent, and also the signs of fire and water. The face is represented covered with a mask of itzli, obsidian, or, as it was called in Mexico, *teoitzli*, "divine stone." No man ever saw the face of Tezcatlipoca, for, says Sahagun, he appeared only "as a shade." Indeed the Mexican idea of the godhead was similar to that of the Jews. Like Jehovah, Tezcatlipoca dwelt in the "midst of thick darkness." This idea gave rise to his name, "*Yoalliehecatl*," "obscurity and air," or wind. Thus the first prayer in the sixth book of Sahagun commences, "O valiant Lord, beneath whose wings we shelter and defend ourselves, and find protection, thou art invisible and impalpable, even as night and air." When he descended upon the mount of Tezcatepec, darkness overshadowed the earth, while fire and water, in mingled streams, flowed from beneath his feet, from its summit. The accessories of his descent combined all the elements of the grand and terrible. "Before him went the pestilence, *and burning coals went forth at his feet*." "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him, his thick clouds passed, hail stones and coals of fire." Amongst his various names we find,

Tlaclitonatic,*	"Creator of Light."
Ipalnemoani,	"Giver of Life."
Yaoteotl,	"God of Battles," or "God of Hosts."
Moyocayatzin,	"Almighty."
Chimalman,	"Our Shield, or Preserver."
Necociautl,	"Sower of Discords."

In referring to the character and attributes of this Deity, Lord Kingsborough observes, as follows:

"They believed Tezcatlipoca to possess every perfection with which human imagination could invest the Deity; they represented him as 'merciful and long-suffering,' and yet the 'stirrer up of strife,' a god of vengeance and battles; he was the 'creator of all things,' and the 'giver of life,' yet he required the blood of sacrifices to flow for ever on his altars; he pardoned the guilty only in consideration of the blood of

* "They affirm that the god named Titlacavan was the creator of heaven and earth; that he was omnipotent; that he gave men their daily support, riches, and all that was good for them: they believed him to be invisible, resembling obscurity and air, and when he appeared and spoke to any man, it was by his shade; that nothing could be hid from him; none could resist him in heaven or earth; and they called him likewise Tezcatlipoca, Moyocayatzin, Yaotzin, Necocayautl, etc., etc."—(*Sahagun*, lib. iii. cap. 2.)

the innocent; he was the Supreme Unity, yet he had associates in the government of the Universe. That the unity of Tezcatlipoca formed an essential article in the Mexican creed, is undoubted; yet their belief in that unity was not inconsistent, it would appear, with their acknowledging, like the Jews, a plurality of gods, and sinking into the grossest excesses of idolatry. The above unity is unequivocally declared in the following passage of the third chapter and sixth book of Sahagun, when the Mexican high priest addressed Tezcatlipoca as the god of armies or of hosts: 'I entreat of thy majesty, who art our invincible emperor, that it may be thy good pleasure that those who die in this war may be received with compassion and with love by our father the Sun and our mother the Earth, for thou alone reignest and art our God.' The following," continues Lord Kingsborough, "are translations of some of the epithets bestowed upon, and the attributes assigned to, this deity, in the Mexican books. The Supreme Lord of the Universe; The Disposer and Ordainer of all Things; The Confounder of his Enemies; The Bestower of Wisdom; The Father of Mankind; A just Judge; The Ruler of Kingdoms; The Forgiver of Sins; The Promoter of Dignities; The Holder of all things in his hand; He who shelters beneath his wings; The Giver of Inspiration, who laughs at human wisdom; God of a chosen people; The trier and prover of hearts, who made man in his own likeness; The Elector of Kings; The Chastiser of Evil; The support of the weak; The Omnipresent; A perfect God; The Ordainer of Marriage; The Giver of Children; He who prolongs life; The God of Hosts; The Devourer of his enemies; The Lover of the lowly; The God of Sacrifices; He who requires an account of our thoughts; The Acceptor of vows; The Forgiver; The Enjoiner of Charity, etc., etc. In short, all the attributes and powers which were assigned to Jehovah by the Hebrews, were also bestowed upon Tezcatlipoca by the Mexicans."—(*Kingsborough*, vol. ix. p. 179.) "The idolatry of the Mexicans," says the same author, "was no less compatible with a belief in the Unity of the Deity, than the idolatry of the ancient Jews; and indeed when we consider that the latter acknowledged a multitude of angels, archangels, principalities, thrones, dominions, and powers, as the subordinate personages of their hierarchy, it is difficult to recognise any great difference between their Unitarian creed and the polytheism of the ancients; nor would it be surprising if the line of distinction should become still more faint, due allowance being made for the latitude of signification which the Greeks assigned to the term Θεος, and the Romans to Deus, epithets which equally belonged to him whom

they declared to have no equal, and to the lesser gods of Olympus."—(*Ib.* p. 19.)

The festivals of this deity were three in number each year, with a grand festival every fourth year, which was a kind of Jubilee. The Fray Diego Duran, who wrote in 1585, (and a copy of whose valuable and, as yet, unpublished MSS. is in the possession of Peter Force, Esq., of Washington, D. C.,) has given a very full account of the Festival performed in honor of this God. "The grandest and most solemn festival was that of Tezcatlipoca, which was celebrated with many extraordinary rites and sacrifices, equalling those performed in honor of Huitzlipochtli. It was in the month called Toxcatl or Tezcatl. The idol of Tezcatlipoca, in the city of Mexico, was of a stone of very shining black, like jet (*itzli* or obsidian,) a stone of which they make arrows and knives. In some of the cities this idol was made of wood, carved in the figure of a man, black from the head down, with the face of natural color. In its ears were rings of gold and silver; in the lower lip a precious stone, and on its head plumes of red and green feathers.* Back of the head was the sign of smoke, indicating that he heard the prayers of sinners; around the neck was a collar of gold, so large as to cover the breast; on the arms bracelets of gold; at the navel a rich green stone; in the left hand a fan of rare feathers, surrounding a circular plate of gold, highly polished, by which was meant that herein was reflected all the doings of the world.* It was called Itlachia, the Viewer. In its right hand were darts, signifying that he punished the guilty, for which reason he was held in great fear. At his feasts, every four years, was granted absolution, or general remission of sins, on which occasion they made and ate an effigy of this god. Upon the left foot were twenty little bells, and on the right the fore-feet of a deer, to signify his lightness and agility in his works. It had also a cloak, well worked, black and white, with a fringe of red, black and white rosettes, adorned with feathers.

"The temple of this idol was very high and beautiful, ascended by eighty steps, and at the top was a level space, twelve or fourteen feet broad, and on it a dark chamber, lined with rich cloths, of various colors, with fringes of feathers, so that the chamber was obscure, and the idol dark and mysterious. None but the priests dared enter here. In

* "The mirror in his hands," says Torquemada, "denoted his Providence, which beheld everything as in a mirror. The skull and hearts signified that he possessed equal power over life and death."

front of the entrance to this chamber, or chapel, was an altar, of the height of a man, overlooking which was a pedestal for the idol, surmounted by a canopy, adorned with gold, feathers, and precious stones."

Duran proceeds to give a detailed account of the ceremonies attending the festivals of this god, which it is unnecessary to our present purpose to quote. Many, if not all of them, were of a symbolical character, and possessed a deep significance. That of eating the body of Tezcatlipoca, was precisely the same with the feast of Teoqualo, in honor of Huitzlipochtli, already described.

Associated with Tezcatlipoca were two other gods, Huitzlipochtli and Tlaloc, the first of which is not to be confounded with the war-leader or general of the Aztecs, *Mexitli*, who led them to the valley of Anahuac, and who was an incarnation of this god, or took his name as the tutelary divinity of his people. He sustains the same relationship to the divine Huitzlipochtli, which the traditionary Osiris, and the human Odin, do to the deities of Egypt and Scandinavia, bearing the same name. It will shortly be seen that distinguished persons and priests in Mexico, as in many other parts of the world, often assumed the names of the deities to whom they specially devoted themselves. "All the great men," says Acosta (lib. v. cap. 8), "did represent idols, and carried the name of some one." Huitzlipochtli, according to Boturini and other authorities, was supposed to occupy a place upon the left hand of Tezcatlipoca, and Tlaloc on his right.* As compared with the Hindu triad, the relationship and attributes of these deities with their *Sactis*, or female companions, are as follows:

BRAHMA.	VISHNU.	SIVA.
Tezcatlipoca.	*Tlaloc.*	*Huitzlipochtli.*
BHAVANI, or Suraswati.	LACSHMI.†	PARVATI, or Kali.
Cihuacoatl, or Tonacacihua.	*Cinteotl*, or Chalchiuhtli.	*Teoyaomiqui.*

* "The idols Huitzlipochtli and Tlaloc were always together; for they held them as companions, and of equal power."—(*Acosta*, lib. v. cap. 9.)

† Lacshmi has a hundred names. She is called *Sri* (the Roman *Ceres*), *Heripriya*, *Padmalaya* or *Padma*, *Camala*, etc. Her attributes are summed up in Sir William Jones's "Hymn to Lacshmi," which concludes as follows:

"Such were thy gifts, PADMALA, such thy power
For when thy smile irradiates yon blue fields,
Observant Indra sheds the genial shower,
And pregnant earth her springing tribute yields

Huitzlipochtli was the God of War, and under one of his principal aspects, the Destroyer; Tlaloc, the God of Waters, the Sustainer or Preserver; while Tezcatlipoca was, as we have already abundantly shown, eminently the Creator. Bhavani is both sister and wife of Brahma; so too is Cihuacoatl the wife of Tezcatlipoca. (*Duran*, lib. iii. cap. 8.) And as the second and third persons of the Hindu triad are embraced in the first, and their sactis, or companions, resolve themselves into Bhavani, so Tezcatlipoca embraces Huitzlipochtli and Tlaloc in his paramount self, while Tonacacihua is the great mother, triplicated in Cinteotl and Teoyaomiqui.*

It would far transcend the limits, nor would it strictly accord with the design of this little work, to submit all the evidence upon which this classification and the above assertions are based. This task is reserved for another volume on the "Mythological Systems of Mexico," in which it will abundantly appear that that system had nearly the same machinery with the primitive systems of the old world, equally harmonious in its parts, even perhaps more simple, and less mixed up with exotic fea-

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Of spiry blades, that clothe the champaign dank,
Or skirt the verd'rous bank,
That in the o'erflowing rill allays his thirst,
Then rising gay in many a waving rank,
The stalks redundant into laughter burst
The rivers broad, like busy, shrouding bands,
Clap their applauding hands:
The marish dances and the forest sings:
The vaulting trees their bloomy banners rear;
And shouting hills proclaim th' abundant year,
That food to herds, to herdsmen plenty brings,
And wealth to guardian Kings!"

* "The system of Emanations of India, and the Pantheism which followed it; the Dualism of Persia; the Chaldean doctrine of divine Energies; the Phœnician theogony, and the simpler worship of Egypt;—all these," observes Milman, (*Hist. Christ.* vol. ii. p. 84,) "are either branches of one common stock, or expressions of the same state of the human mind, working with kindred activity on the same visible phenomena of nature, and with the same object." Can it not be claimed that this is also true of the doctrine of a Trinity?

"It is highly probable that the triple divinity of the Hindus was originally no more than a personification of the *Sun*, whom they call *Treyitenu*, or three-bodied, in the triple capacity of producing forms by his genial *heat*, preserving them by his *light*, or destroying them by the counteracting force of his *igneous* matter; this, with the wilder conceit of a *female power* united with the Godhead, and ruling nature by his authority, will account for nearly the whole system of Egyptian, Indian, and Grecian polytheism."—(*Sir William Jones's Works*, vol. xiii. p. 278.)

tures and fables,—a result due to the greater isolation of the people amongst which it existed, not to say originated. The conclusion that the doctrine of a Trinity existed in America is not founded upon the suggestions or assertions of the early Spanish writers, who are nearly unanimous upon that point, but is derived from a study of the mythological systems of the semi-civilized nations of the continent, *per se*.

Clavigero distinctly asserts that this doctrine was recognised among the Indians of the Californian peninsula. (*Hist. Cal.* vol. i. cap. 24.) Acosta informs us that such also was the fact amongst the Peruvians, in which he is supported by Calancha. (*Chronicle of the Order of San Augustine.*) And Echevarria affirms that the statue of the principal deity of the New Granadian Indians had "three heads on one body," and was understood to be "three persons with one heart and one will,"—"tres personas, con un corazon y una voluntad." The Peruvian Triad, according to the above authorities, was called *Tangatanga*, and was represented by three statues, called respectively, "Apuinti, Churiinti, Intihuaoque; that is to say, Lord and Father Sun; Son Sun; and, Air or Spirit, Brother Sun." Las Casas claims that the people of Yucatan were also acquainted with the doctrine of the Trinity, and that Ycona, Bacab, and Echuac were the names of the three persons of which it was composed.—(*Historia Apologetica*, cap. 123.)

Fig. 45. Head, Distinctive Crown, and Amphisbaena of Tezcatlipoca.

The supreme Tezcatlipoca, or Tonacatlecoatl, and his goddess, companion, or wife, Cihuacohuatl, wherever they are represented in the Mexican paintings, may generally, if not always, be distinguished by a

peculiar crest or ornament rising from the front of their respective crowns or helmets. Its form is shown in the foregoing engraving of the head of Tezcatlipoca, copied from the Codex Veletri.

It will be observed that this crest or head-piece bears a close resemblance to the head and distended jaws of a serpent. According to the explanations of plate 34 of the Codex Vaticanus, No. 3738, and of plate 15 of the Codex Tell. (copied by Kingsborough), *Mictlanteuctli*, the God of the Dead, was also sometimes depicted with this crown. So also was *Ometeuctli*, the god of Heaven or Paradise. But these gods, as observed by Gama, were one and the same; for Tezcatlipoca "presided over heaven, earth, and the realms of the dead." It further appears that this crest was also the distinctive mark of the *teoteuctli*, or high priests of this god. For it is well known that not only did the priests of the early religions assume the insignia or peculiar marks of the god to whose service they were dedicated, but they also took his name. Sahagun has a very striking paragraph, illustrative of this practice amongst the ancient Toltecs. "Eran muy devotos y grandes oradores, oraban á un solo Señor, que tenian por Dios, al qual le llamaban Quetzalcoatl, *cuyo sacerdote tenia el mismo nombre* que tambien llamaban Quetzalcoatl," etc.—(*Historia Universal de las Cosas de Nueva-España*, lib. x. cap. 29, sec. 1.) "They were very religious, and much addicted to prayer; they worshipped only one Lord, and they named him Quetzalcoatl, whom they considered God; *whose priest bore likewise the same appellation*, being also named Quetzalcoatl," etc. Del Rio affirms that after the conquest the crown above depicted was adopted by the chiefs of Mexico, as a badge of dignity.—(*Trans. Am. Ethnol. Soc.* vol. i. p. 344.) It may, however, be regarded as essentially peculiar to the primitive god and goddess. Its name, as well as its form, implies a connection with the serpent. It was called *Altonacatecoatl*. This would seem to be simply one of the names of the god with the prefix *Al*, the significance of which is not known. There is another symbol, which also seems to be peculiar to the two divinities here named; that is, the *Amphisbaena*, or double-headed serpent, which is seen appended to the nose of Tezcatlipoca in the above engraving. The same ornament is to be observed in the representation of the consort of this god, *Tonacacihua*, (copied from the Codex Borg., fol. 11, in *Humb. Res.*, plate 37, fig. 1,) and published in another part of this work. We find her again distinguished by the Amphisbaena, and the sacred crown, in plate 15 of *Humboldt's Res.* fig. 3, where, in her character of universal mother, she is represented suckling a child.

Among the sculptures on the frieze of the great temple of Xochical-

co, in Mexico, we find the following figure, alternating with one other. It will be observed that it has a remarkable helmet or crown, from which projects the head of a serpent. This may be intended to represent the god Tezcatlipoca. The gods of Egypt, it will be remembered, were distinguished by peculiar crowns, indicative of their power and dominion.

FIG. 46. BAS-RELIEF FROM THE TEMPLE OF XOCHICALCO, MEXICO.

We have seen that the stone *itzli*, or obsidian, was sacred to Tezcatlipoca, and was thence called "divine stone." The true image of this god was made of this stone, and the respect in which it was held recalls to the mind of the inquirer the veneration with which the Assyrians regarded the god Baal, or Helagabal (the Sun), whose image was a conical black stone, (lingham ?) which it was believed had fallen from heaven into the sanctuary of the temple at Emesa, the ancient Hamath. It was afterwards taken to Rome by the Emperor, Marcus Aurelius Antoninus II., who devoted himself to its worship. The black stone in the sanctuary of the Caaba, will occur to the intelligent reader in this connection.

CHAPTER VII.

THE GREAT INCARNATION OF GOD, MEDIATOR BETWEEN GOD AND MAN, AND TEACHER OF MEN; HIS ATTRIBUTES AND SYMBOLS IN AMERICA.

In almost every primitive mythology we find, not only a *Great Father and Mother*, the representatives of the reciprocal principles, and a GREAT HERMAPHRODITE UNITY, from whom the first proceed, and in whom they are both combined, but we find also a beneficent character, partaking of a divine and human nature, who is the GREAT TEACHER OF MEN, who instructs them in religion, civil organization, and the arts, and who, after a life of exemplary usefulness, disappears mysteriously, leaving his people impressed with the highest respect for his institutions and the profoundest regard for his memory. This demi-god, to whom divine honors are often paid after his withdrawal from the earth, is usually the SON OF THE SUN, or of the Demiurgic Creator, the Great Father, who stands at the head of the primitive pantheons, and subordinate only to the Supreme Unity; he is born of an earthly mother, a virgin, and often a vestal of the Sun, who conceives in a mysterious manner, and who, after giving birth to her half-divine son, is, herself, sometimes elevated to the rank of a goddess.* In the

* The Chinese traditions concerning the birth of Fo-hi are, some of them, highly poetical. That which has received the widest acceptance is as follows: "Three nymphs came down from heaven to wash themselves in a river; but scarce had they got there before the herb *Lotus* appeared on one of their garments, with its coral fruit upon it. They could not imagine whence it proceeded, and one was tempted to taste it, whereby she became pregnant, and was delivered of a boy, who afterwards became a great man, a founder of religion, a conqueror, and legislator. The nymph was worshipped subsequently under the name of *Puzza*.

more refined and systematized mythologies, he appears clearly as an incarnation of the Great Father, and partaking of his attributes, his terrestrial representative, and the mediator between him and man. He appears as BUDDHA in India; FO-HI in China; SCHAKA in Thibet; ZOROASTER in Persia; OSIRIS in Egypt; TAUT in Phœnicia; HERMES or CADMUS in Greece; Romulus in Rome; ODIN in Scandinavia; and in each case is regarded as the Great Teacher of men, and the founder of religion.—(*See note N, at end of Chapter.*)

In the mythological systems of America, this intermediate demi-god was not less clearly recognised than in those of the old world; indeed, as these systems were less complicated, because less modified from their original or primitive forms, the Great Teacher appears here with more distinctness. Among the savage tribes his origin and character were, for various reasons, much confused; but among the more advanced nations he occupied a well defined position.

Among the nations of Anahuac, he bore the name of *Quetzalcoatl*, (interpreted "Feathered Serpent,") and was regarded with the highest veneration.* His festivals were the most gorgeous of the year. To him, it is said, the great temple of Cholula was dedicated. His history, drawn from

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The Siamese assign the name of *Codom* to the Great Teacher. His origin is thus recounted by Father Tachard: "Many ages ago, a young virgin, being inspired from heaven, quitted the society of men and wandered into the most unfrequented parts of a great forest, there to await the coming of a god which had long been announced to mankind. While she was one day prostrate in prayer, she was impregnated *by the sunbeams*. She thereupon retired to the borders of a lake, between Siam and Camboia, where she was delivered of a heavenly boy, which she placed within the folds of a *lotus*, which opened to receive him. She was thereupon translated to heaven, and the boy, discovered by a pious hermit, became a prodigy of wisdom, performed miracles, &c. &c.

*Quetzalcoatl is sometimes translated "*Green* feathered serpent," probably from the circumstance that the serpent by which he was symbolized was painted green. According to the Codex Vat., (the interpretations of which are often inaccurate,) in heaven he was called *Chalchihuitzli*, which seems to be derived from *Chalchiu*, an emerald or green stone, and *huitzilin*, the humming bird. He is specially remarked as having taught the cutting of gems. Thus *Chalchihuitlicue*, the goddess of water, refers, in its etymology, either to the color of water, or to the brilliant dress of gems worn by this goddess.

various sources, is as follows : The god of the "Milky Way," in other words, of Heaven, (*Tonacatlecoatl*) the principal deity of the Aztec Pantheon, and the Great Father of gods and men, sent a message to a virgin of Tulan, telling her that it was the will of the gods that she should conceive a son, which she did without knowing any man.* This son was Quetzalcoatl, who was figured as tall, of a fair complexion, open forehead, large eyes, and a thick beard. He became high priest of Tulan, introduced the worship of the gods, established laws displaying the profoundest wisdom, regulated the calendar, and maintained the most rigid and exemplary manners in his life. He was averse to cruelty, abhorred war, and taught men to cultivate the soil, to reduce metals from their ores, and many other things necessary to their welfare. Under his benign administration the widest happiness prevailed amongst men The corn grew to such size that a single ear was a load for man; gourds were as long as a man's body; it was unnecessary to dye cotton, for it grew of all colors; all fruits were the greatest profusion, and of extraordinary size; there was also a vast number of beautiful and sweet-singing birds. His reign was the golden age of Anahuac. He, however, disappeared suddenly and mysteriously, in what manner is unknown. Some say he died on the sea-shore, and others that he wandered away in search of the imaginary kingdom of Tlallapa. He was deified; temples were erected to him, and he was adored throughout Anahuac.

Quetzalcoatl is, therefore, but an incarnation of the "*Serpent Sun*" *Tonacatlecoatl*,† and, as is indicated by his

* *Codex Vat.*, plate 11. "Begotten," says this authority, "by the breath of God." The original celestial serpent of the ancients of the East, says Calmet, (vol. iii. p. 750,) seems to have been the "*Milky Way*," although others have since been framed by astronomers.

† According to Sahagun, Tezcatlipoca was adored, in some of the States contiguous to Mexico, under the name of Camaxtle, and was always represented accompanied *by his son*, the god Quetzalcoatl. The passage of Sahagun is remarkable, and is as follows: "Here is the statue of their god Camaxtle, which is three staffs (about eighteen feet) high; and adjoining it is another smaller idol, which they say brought their forefathers hither. This idol always accompanies the great statue of Camaxtle; and they hold it in such reverence and fear, that they do

name, the feathered serpent was his recognised symbol. He was thus symbolized in accordance with a practice, which (says Gama) prevailed in Mexico, of associating or connecting with the representations of a god or goddess the symbols of the other deities *from whom they are derived*, or to whom they sustain some relation. His temples were distinguished as being circular, and the one dedicated to his worship in Mexico was, according to Gomera, entered by a door, "like unto the mouth of a serpent, which was a thing to fear by those who went in thereat, especially by the Christians, to whom it represented very hell."

The Mayas of Yucatan had a demi-god, corresponding entirely with Quetzalcoatl, if he was not the same, under a different name,—a conjecture very well sustained by the evident relationship between the Mexican and Mayan mythologies. He was named ITZAMNA or ZAMNA, and was the only son of the principal god KINCHAHAN. He arrived from the East, and instructed the people in all that was essential to their welfare. "He," says Cogolludo, "invented the characters which they use as letters, and which are called, after him, *Itzamna;* and they adore him as a god."*

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not look upon it, nor raise their eyes in its presence. But they make many sacrifices behind it. This idol is decorated with the devices of Quetzalcoatl, because, say these Idolaters, he is the son of Camaxtle."—(*Monarquia Indiana*, lib. x. cap. 31.)

Quetzalcoatl, it was universally believed among the Mexicans, would again return to earth; and when they first saw Cortez and the Spaniards, they imagined that he had made his second appearance; and Montezuma's messengers reported, "that it was Quetzalcoatl who was coming, bringing his temples (ships) with him." (*Gomera*, fol. xvii.) Torquemada, citing the authority of Mendieta, states that, "throughout New Spain, they expected the re-appearance of the son of the Great God who was the Sun, into the world, who would renew all things."

* *Ayeta, Hist. Yucatan;* also *Cogolludo, Hist. Yuct.* p. 196. Las Casas, upon the authority of a priest of Campeachy, who understood the language of the Indians of that region (intermediate between Mexico proper and Yucatan) states, that they recognised and believed "in a god who is Father, Son, and Holy Ghost; the Father named IZONA, the Creator; the Son BACAB, who was born of a virgin, *Chiribirias*, who is in heaven, etc." They say this son was killed, etc. etc. These doctrines they professed to have received from "twenty men who came upon earth, the principal of whom was *Cozas*, who taught them to fast."—(*Cogo-*

There was another similar character in Yucatan, called *Ku Kulcan*, or *Cuculcan*. Torquemada says, that he was Quetzalcoatl under another name. He seems to have been peculiar to the *Itzaes* or *Yzaes*, the traditional founders of Chichen-itza and Mayapan. We shall have more to say of him elsewhere.

Oviedo assures us that the inhabitants of Nicaragua called their principal god Thomathoyo; and say that he had a son, who came down to earth, whose name was Theotbilahe, and that he was their general instructor.

The Muyscas of Colombia had a similar hero-god. According to their traditionary history, he bore the name of Bochica.* Like Quetzalcoatl, he was son of the sun, the incarnation of the Great Father, whose sovereignty and parental care he emblematized. He was high priest of Irica, and the lawgiver of the Muyscas. He founded a new worship, prescribed the nature and the order of the sacrifices, regulated the calendar, constituted the chiefs of the tribes, and directed the mode of choosing the high-priests,—in short, he was a perfect counterpart of Quetzalcoatl, and like him disappeared mysteriously at Irica, which place became sacred to him after his deification. And as Cholula, the sacred city of Quetzalcoatl, was common ground, where conflicting nations worshipped in peace at the several shrines dedicated to him, so the pilgrims to the sanctuary of Bochica at Irica, amidst the horrors of the most sanguinary warfare, were allowed to make their journeys in peace and security.

We find a corresponding character in the traditionary history of Peru. At first, it is said, the inhabitants lived, half-naked, in holes and caves of the earth, subsisting on whatever came in their way, and even eating human flesh. They were without law, government, or religion; altogether, in the words

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Uudo, p. 191.) From hence the pious bishop concludes that St. Thomas must certainly have journeyed to Yucatan.

* According to the German orthography, this name is sometimes written *Botschica*. There was another character among the Muyscas who was an instructor, but to whom no divinity was ascribed. His name was Nemtenequeteba, or Nemqueteba. He was also called Chinzapogua, "Envoy of God."—(See Humboldt's "*Aspects of Nature*," Am. Ed., p. 443.)

of La Vega, "like so many brute beasts." The Sun, deploring their miserable condition, sent down his son, Manco Capac, and his daughter, Mama Cora, the sister and wife of Manco Capac, to instruct them in religion, government, and the arts of life. They were placed on an island in Lake Titicaca, which to this day is regarded of extreme sancity, with permission to go wherever they pleased, under the sole restriction that when they should stop at any place to eat or sleep, they should there strike a little wedge of gold into the ground, and that they should at last establish themselves, and commence their mission, wherever the wedge should sink into the earth. They went northward, and at last arrived at a spot where the wedge disappeared; and here, after gathering around them the savage inhabitants, they founded the imperial city of Cuzco. Manco Capac taught the natives the worship of the sun, the practice of the useful arts, and the nature of government. He died a natural death, and from him the Incas claimed descent, and their title to sovereignty. The great festival of the sun, at the time of the summer solstice, commemorated the advent of the beneficent Manco Capac.

We have also traces of a similar personage in the traditionary Votan of Guatemala; but our accounts concerning him are much more vague than in the cases above mentioned.*

We find this traditional character in countries and among tribes where we would be least apt to suspect his existence. In Brazil, besides the common belief in an age of violence, during which the world was destroyed by water, there is a tradition of two personages, one of whom was called *Zome* (in Paraguay, *Payzume*). He is represented as an elderly man with a long beard, and wearing white garments. He came from the East, before the days of their grandfathers; and wherever he sojourned, he taught the natives to clothe them-

* The serpent, it will be seen elsewhere, was an emblem, both of Quetzalcoatl, and of Ku Kulcan,—a fact which gives some importance to the statement of Cabrera, that Votan was represented to be a serpent, or of serpent origin. (*Teatro Critico Americano*, p. 34.) By quoting this authority, I beg not to be understood to attach the slightest value to the dissertation of Cabrera, in a scientific or critical point of view.

selves, to live in houses, the use of fire, and the cultivation of the *Mandioc* (*Cassava*). Their forefathers quarrelled with him, and shot their arrows at him; but the arrows turned back and slew their assailants. He fled to the North, promising to return, and left his miraculous footsteps impressed on their stones.*

The nations of the Tamanac race have also a traditionary parent and teacher, whom they called AMALIVACA. He arrived in the country during the age of water, and made the figures on the rocks of Encamarada. Some blocks of granite, forming a rude cavern, are still designated as his house. He had a brother, who assisted in giving the earth its present form. His daughters were fond of wandering, and he broke their legs to prevent them. After having regulated all things, he embarked for another shore. His name is spread over a region of more than five thousand square leagues, and he is called by various epithets, signifying the "father of mankind," "our great grandfather," etc. The tradition is current among the Tamancas, the Apures, the Indians of the Rio Erevato, and the tribes of the upper Orinoco generally.† These Indians also believe that one man and one woman saved themselves at the time of the destruction of the world by water, on a high mountain, near the banks of the Asivera, and who, casting behind them, over their heads, the fruits of the palm, saw the seeds contained in them produce men and women, who repeopled the earth.

The semi-civilized agricultural tribes of Florida had like traditions. The Cherokees, in particular, had a priest and law-

* *Southey's Brazil*, vol. i. p. 229. There is a singular circumstance which marks the superstition of Buddha, and that is the belief that he has left in various quarters of the globe impressions of a gigantic foot. He is said to have travelled in all countries, and everywhere left with his votaries this sacred mark. (*Faber*, vol. ii. p. 359; *Asiatic Res.* vol. vi. pp. 295, 483; *Symes' Embassy to Asia*, vol. ii. p. 183.) So Quetzalcoatl is said to have left an impression of his hand on a rock near Tlalpantla, which the Mexicans pointed out to the Spaniards, and to have left the print of his foot in various other places. And as *Fo-hi* had his star called the "*Star of the East*," and Zoroaster was called the "Evening Star," so, also, Quetzalcoatl had his particular star, designated in like manner.

† *Humboldt, Pers. Nar.* vol. v. pp. 596, 597; vol. vi. pp. 373, 374.

giver, essentially corresponding to Quetzalcoatl and Bochica. "He was their great prophet, and bore the name of Wasi. He told them what had been from the beginning of the world, and what would be, and gave the people in all things directions what to do. He appointed their feasts and fasts, and all the ceremonies of their religion. He directed the mode of consecrating their priests and choosing their chiefs. He enjoined upon them to obey his directions from generation to generation, and promised that at his death another should take his place, and continue his instructions."*

Among the savage tribes, we have already said the same notions prevailed. The *Edues* (priests or "medicine men") of the Californians, according to Vanegas, taught that there was a supreme Creator, *Niparaga*, who had three sons, one of whom, *Quaagagp*, came down upon the earth and taught the Indians the arts, and instructed them in religion. Finally, through hatred, the Indians killed him; but although dead, he is incorruptible and beautiful. Blood flows constantly from him; and though he does not speak, he has a *tlacoti*, or owl, who speaks for him. To him they pay adoration, as the mediatory power between earth and the supreme Niparaga.†

The Iroquois had also a beneficent being, uniting in himself the character of a god and man, who was called Hiawatha, or *Tarengawagan*. "He taught the Iroquois," says Schoolcraft, "hunting, gardening, the knowledge of medicine, and the arts. He imparted to them the knowledge of the laws of the Great Spirit, established their form of government, etc." According

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* From the MSS. of J. H. Payne, Esq. This gentleman has, with great industry and zeal, collected the traditions and recorded the ceremonies of the Cherokees, in a work yet unpublished, and which when given to the world will be received with the greatest interest.

† The *Cochimies*, according to Vanegas the most advanced tribe of Southern California, believe that in heaven there is a Supreme Being, whose name signifies "*He who lives*," who, without a mother, had a son, to whom they give two names, one of which signifies "*perfection or end of clay*," the other "*the swift*." He is the intermediate demi-god to whom they are indebted for all they possess.

to their tradition, after fulfilling his mission on earth, and consolidating the five tribes into one confederacy ,he went up to heaven in his white canoe, which moved at his wish.*

Among the Algonquins, and particularly among the Ojibways and other remnants of that stock at the North-west, this intermediate great teacher (denominated, by Mr. Schoolcraft, "the great incarnation of the North-west,") is fully recognised. He bears the name of *Manabozho*, *Nannibush*, *Michabou*, or *Michabozho*. In some of the early travels, he is called *Messou*. The accounts concerning his origin are confused and conflicting. He is, however, usually represented as the first-born son of a great celestial *Manitou*, or spirit, by an earthly mother, and is esteemed the friend and protector of the human race.† He invented many things, and instructed the Indians in the arts, instituted the rites and mysteries of their religion, taught them the cultivation of vegetables,—in short, corresponded in all his acts and attributes with the various personages already noticed. His terrestrial power was very great ; he effected transformations, and controlled the elements. The mountains are the piles of stones which he raised to mark the days of his journeyings over the earth, and the valleys are the prints of his feet. By some he is supposed to be dead, and buried in an island of Lake Superior ; by others, still to live in the distant regions of the North ; and by others, to repose on a great flake of ice, in the Northern Sea, which retreat, some of the Indians fear the whites may yet discover, in which case they suppose the world will be brought to an end ; for as soon as he shall put his feet upon the earth again, it will burst into flames, and all living things will be destroyed.

The *Wisakeshak* of the Crees, the Santeaux, and the Blackfeet, and the *Etalapasse* of the Chinooks, can both be traced to the same personage.‡

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* *Schoolcraft's Notes on the Iroquois*, p. 270.

† *De Smet's Oregon Missions*, p. 347. See also James, Schoolcraft, Hoffman, and others, on the traditions connected with *Manabozho*.

‡ Ndengei, according to the universal belief of the Fejee Islanders, is the Supreme Deity and governor of the Island world. He is represented as having the

Another conspicuous deity of Mexico was, if not symbolized by the serpent, surrounded by serpent symbols. This was *Huitzlipochtli*, in some of his aspects the most terrible divinity of the Aztec pantheon. He was once incarnate, as *Mexitli*, the war-leader of the Aztecs; and the circumstances of his appearance on earth are somewhat similar to those related of Quetzalcoatl.* (*See note O, at the end of this chapter.*)

But however interesting it might be, it is not our purpose to extend these coincidences, or go further into the ramifications of Mexican mythology. We have already seen, under a rapid review, many of the religious conceptions of America to be identical with those of the old world, and that they are embodied or symbolized under the same or cognate forms;—and it is confidently asserted that a comparison and analysis of her primitive systems, in connection with those of other parts of the globe, philosophically conducted, would establish the grand fact, that in *all* their leading elements, and in many of their details, they are essentially the same.

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form of a serpent in the head and one side of the body, and the rest is of stone, by which he is rendered immortal. According to some accounts, he created the first man and woman; and according to all accounts he has a son, an intermediate deity, who receives the supplications addressed to the serpent god. He has different names in different islands.—(*Hale's Ethnography of the Explor. Exped.*, vol. vii. p. 52.)

* Torquemada states, that the images of Huitzlipochtli, Quetzalcoatl, and Tlaloc were each represented with a golden serpent, bearing different symbolical allusions. He also assures us that serpents often entered into the symbolical sacrificial ceremonies of the Mexicans, and presents the following example: "Amongst the many sacrifices which these Indians made, there was one which they performed in honor of the mountains, by forming serpents out of wood, or of the roots of trees, to which they affixed serpents' heads, and also dolls of the same, which they called *Ecatotontin;* which figures of serpents and fictitious children they covered with dough, named by them *Tzoalli*, composed of the seeds of Bledos; and placed them on supporters of wood, carved in the representation of ridges of hills or mountains, on the tops of which they fixed them. This was the kind of offering which they made to the mountains and high hills."—(*Torquemada*, book vii. chap. 8.)

NOTES TO CHAPTER VII.

(N.)

It would be impossible, without trespassing too greatly upon the space allotted to this branch of our inquiry, to go fully into the evidence in support of these assertions.

Zoroaster, said to be the founder of the magi, or fire-worshippers, according to the early authorities, was the son of *Oromazes*, the chief deity of the ancient Persians. (*Plato, in Alcibiade*, l. 1, p. 122.) As he grew up he became enriched with knowledge, and obtained high repute for piety and justice. He first sacrificed to the gods, and taught men to do the same. (*Dio. Chrysostom, Oratio Borysthenica*, 38, 448; *Euseb, Præp.* l. 1, p. 42.; *Plutarch, Is. et Osir.*, p. 369.) He likewise instructed them in science, and first gave them laws. (*Justin*, lib. 1, c. 1.) He is often represented accompanied by a serpent. Indeed, according to Eusebius, (*Præp. Evang.* l. 2, p. 444,) in the ritual of Zoroaster, the great expanse of Heaven, and even nature itself, was described under the form of a serpent; and it is, moreover, mentioned that the Persians erected temples to the serpent tribe, and held festivals in their honor. (*Bryant's Anct. Myth.* vol. ii. p. 203.)

The mission of Zoroaster, according to the Zendavesta, (l. 14,) was chiefly that of a reformer, to restore the doctrines proclaimed directly from Ormuzd, through the great Jemshid, who, according to this authority, was the father of his people, their teacher and governor. He was the most glorious mortal the sun ever beheld. In his day animals perished not: there was no drought, no want of fruits in abundance, or of animals fit for the food of men. During his stay on earth, there was neither frost nor burning heat, nor death, nor unbridled passions, nor the work of the Deevs (devils or evil spirits). Men appeared to retain an eternal youth;—in short, his stay was attended by results exactly corresponding with those distinguishing the rule of Quetzalcoatl and Bochica.

Conflicting opinions prevail among the Hindus in regard to the

origin of BUDDHA, although there is a general concurrence in the character and attributes assigned to him. The tradition of most general acceptance is, that the original Buddha was an incarnation of Vishnu, and was born of a virgin. Be that as it may, the doctrines which he inculcated were those of virtue, justice, and benevolence. He reformed religion, purifying it of its bloody rites, instituted laws, and was altogether a beneficent teacher of men. The serpent was one of his emblems, and was sometimes conjoined with the Lingham,—the union of wisdom and creative energy. (*Tod's Rajast'han*, vol. i. p. 535.) The name Buddha, according to Sir Wm. Jones, meant in general, *sage* or *philosopher*. FO-HI of the Chinese, which seems to be only another and modified name for Buddha, corresponded with him in character, and is represented with the body of a serpent. (*Couplet, quoted by Faber*, vol. ii. p. 453.) The same may be said of the *Shakaof*, or *Shaka*, of Thibet. The Jesuits in Japan were appalled, says Barrow, at finding, in the mythology of that country, the counterpart of *Virgo-Deipara*. (*Milman's Hist. Christ*, vol. i p. 99, *note*.)

OSIRIS, according to Bryant, was a name variously conferred by the Egyptians, and the character meant can only be detected by an attention to his history. The historical Osiris, the great teacher or patriarch, is represented as first building temples to the gods, instructing the people in agriculture, &c., &c. (*Anct. Myth.* vol. ii. pp. 324,329.)

The character of CADMUS coincides with that of the several personages already named. The serpent was also connected with him as an emblem. It is said that, after his death, he was changed into a serpent of stone, by which it is understood he was enshrined in a Petra or stone temple, and worshipped under the symbol of a serpent. (*Anct. Myth.* vol. ii. p. 470.)

"We cannot doubt," says Sir William Jones, "that Wod, Odin, or Wodin, of Scandinavian Mythology, was the same with Buddha." (*Works*, vol. i. p. 28.) Without touching the question started by antiquaries as to the actual identity of these two personages, it is enough for our purpose to know, that they coincided in all their essential attributes. "A celebrated tradition," says Mallet, "confirmed by the poems of all the northern nations, by their chronicles, by institutions, and customs, informs us, that at a very early period, an extraordinary person, named ODIN, reigned in the North; that he made great changes in the government, manners, and religion of these countries, enjoyed great authority, and had divine honors paid him after death." (*North. Ant.* c. iii.) The remark made in respect to Osiris is equally applicable to Odin. The prophet and teacher must not be confounded with

the god of the same name, whose priest and follower he was. "The ignorance of later ages," adds Mallet, "had confounded the deity with his priest, composing from the attributes of one, and the history of the other, a gross medley."

Odin is said to have invented Runic characters, corresponding in this respect with Cadmus, and with the Quetzalcoatl, Bochica, and *Itzamna* of America.

(O.)

The mother of Huitzlipochtli was a priestess of Tezcatlipoca (a cleanser of the temple, says Gama), named *Coatlantona*, *Coatlcué*, or *Coatlcyue* (serpent of the temple, or serpent woman). She was extremely devoted to the gods, and one day, when walking in the temple, she beheld descending in the air a ball, made of variously colored feathers. She placed it in her girdle, became at once pregnant, and afterwards was delivered of Mexitli, or Huitzlipochtli, full armed, with a spear in one hand, a shield in the other, and a crest of green feathers on his head. Various circumstances are related of him which it is unnecessary to repeat here. He became, according to some, their leader into Anahuac, guiding them to the place where Mexico is built. His statue was of gigantic size, and covered with ornaments, each one of which had its significance. He was depicted placed upon a seat, from the four corners of which issued four large serpents. "His body," says Gomera, "was beset with pearls, precious stones, gold, and strange ornaments, and had for a girdle a great snake of gold, and for collars and chains around his neck ten hearts of men, made also of gold. It had also a counterfeit vizard, with eyes of glass, and in its neck death painted; all of which things," he continues, "had their considerations and meanings." (*Gomera* in *Purchas*, vol. ii., p. 1134.) It was to him in his divine character of the Destroyer that the bloodiest sacrifices of Mexico were performed. His wife, *Teoyaomiqui*, (from *Teo*, sacred or divine, *Yaoyotl*, war, and *Miqui*, to kill,) was represented as a figure bearing the full breasts of a woman, literally enveloped in serpents, and ornamented with feathers, shells, and the teeth and claws of tigers. She has a necklace composed of six hands. Around her waist is a belt, to which death's heads are attached. One of her statues, a horrible figure, still exists in the city of Mexico. It is carved from a solid block of basalt, and is nine feet in height, and five and a half in breadth. A

small, imperfect drawing of it was published by Gama, in his "Chronological Inquiry," which was copied by Humboldt, (*Plate* XXIX., "*Atlas Pittoresque*,") and a large and perfect drawing by Nebél.

It is not improbable that the serpent-mother of Huitzlipochtli (*Coatlcyue*) was an impersonation of the great Female Serpent, *Cihuacohuatl*, the wife of Tonacatlecoatl, the serpent-father of Quetzalcoatl. However this may be, it is clear that a more intimate connection exists between the several principal divinities of Mexico, than appears from the confused and meagre accounts which have been left us of their mythology. Indeed, we have seen that the Hindu Triad, Bramha, Vishnu, and Siva, has very nearly its counterpart in Tezcatlipoca, Tlaloc, and the celestial Huitzlipochtli,—the Creator, Preserver, and Destroyer and Reproducer. In the delineations of Siva or Mahadeo, in his character of the destroyer, he is represented wrapped in tiger skins. A hooded snake (*cobra capella*) is twisted around him, and lifts its head above his shoulder, and entwined serpents form his head-dress. In other cases he holds a spear, a sword, a serpent, and a skull, and has a girdle of skulls around his waist. The bull Nandi (emblem of generative force), as also the *lingham*, are among his emblems. To him were dedicated the bloodiest sacrifices of India. Durga, or Kali, (an impersonation of Bhavani, goddess of nature and fecundity,) corresponds with the Mexican Teoyaomiqui, and is represented in a similar manner. She is a war-goddess, and her martial deeds give her a high position in the Hindu pantheon. As Kali, her representations are most terrible. The emblems of destruction are common to all; she is entwined with serpents; a circlet of flowers surrounds her head; a necklace of skulls; a girdle of dissevered human hands; tigers crouching at her feet,—indeed, every combination of the horrible and the loathsome is invoked to portray the dark character which she represents. She delights in human sacrifices, and the ritual prescribes that, previous to the death of the victim, she should be invoked as follows: "Let the sacrificer first repeat the name of Kali thrice, Hail, Kali! Kali! Hail, Devi! hail, Goddess of Thunder! iron-sceptered, hail, fierce Kali! Cut, slay, destroy! bind, secure! Cut with the axe, drink blood, slay, destroy!" She has four hands, says Patterson, "two of which are employed in the work of death; one points downwards, allusive to the destruction which surrounds her, and the other upwards, which seems to promise the regeneration of nature by a new creation."* On her festivals, says Coleman,

* The festivals of Kali and Lacshmi are celebrated at the same time, about the end of autumn. "Now, if it is asked," says Sir William Jones, "how the Goddess of Death came to be united with the mild patroness of abundance, I must propose

her temples literally stream with blood. As Durga, however, she is often represented as the patroness of Virtue, and her battles with evil demons form the subjects of many Hindu poems. She is, under this aspect, the armed Pallas.

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the question, How came Proserpine to be represented, in the European system, as the daughter of Ceres? Perhaps both questions may be answered by the proposition of the natural philosophers, that the apparent destruction of a substance is the production of it in another form." It has already been observed, that the Mexican counterpart of Kali is surrounded by the combined symbols of life and death.

Fig. 47. Double-headed Serpent from the Mexican Ritual.

CHAPTER VIII.

THE SERPENT SYMBOL IN THE TEMPLES OF CENTRAL AMERICA; —THE RESEMBLANCES SUSTAINED BY THESE STRUCTURES TO THE BUDDHIST TEMPLES OF INDIA, ETC., ETC.

We have seen that the Creator of the World, the Great Father of the Aztecs, *Tonacatlecoatl*, or *Tezcatlipoca*, and his wife *Cihuacohuatl*, were not only symbolized as the Sun and the Moon, but also that they were designated as the male and female serpent, and that, in the mythological pictures, the former was represented as a *feather-headed snake*. We have also seen that the incarnate or human representation of this deity, Quetzalcoatl, was also symbolized as a feathered serpent.*

These facts being well established, many monuments of American antiquity, otherwise inexplicable, become invested with significance. In Mexico, unfortunately, a perverted zeal has destroyed the monumental records of the ancient inhabitants, or so obliterated them, that they afford us little aid in our researches. Her ancient paintings, although there are some which have escaped the general devastation, are principally beyond our reach, and we cannot therefore consult them particularly upon these points. In Central America, however, we find many remains, which, although in a ruined state, are much more complete and much more interesting than any others concerning which we possess any certain information.

* This, as we have elsewhere intimated, was in accordance with the system of the Aztecs, who represented cognate deities by cognate symbols, and invested the impersonations or descendants of the greater gods with their emblems. Thus Quetzalcoatl, as an impersonation of Tezcatlipoca, had a cognate symbol. See, on this point, Gama, "*Descripcion Historica y Cronologica*," *etc.* p. 36.

The zeal and energy of Messrs. Stephens and Catherwood have placed many of these before us in a form which enables us to detect their leading features. Ranking first amongst the many interesting groups of ruins discovered by these gentlemen, both in respect to their extent and interesting character, are those of *Chichen-itza*. One of the structures comprising this group is described as follows:

Fig. 48. Sculptured head of Serpent, from the Ruins of Chichen-itza.

"The building called the Castillo, is the first which we saw, and is, from every point of view, the grandest and most conspicuous object that towers above the plain. The mound upon which it stands measures one hundred and ninety-seven by two hundred and ten feet at the base, and is built up, apparently solid, to the height of seventy-five feet. On the west side is a stairway thirty-seven feet wide; on the north another forty-four feet wide, and containing ninety steps. On the ground, at the foot of the stairway, forming a bold, striking, and well conceived commencement, are two colossal serpents' heads (feathered), ten feet in length, with mouths wide open, and tongues protruding, as represented in the preceding engraving.

"No doubt they were emblematic of some religious belief, and, in the minds of the imaginative people passing between them, must have excited feelings of solemn awe. The platform, on the top of the mound, is about sixty feet square, and is crowned by a building measuring forty-three by forty-nine feet. Single doorways face the east, south, and west, having massive lintels of zapote wood, covered with elaborate carvings, and the jambs are ornamented with sculptured figures, one of which is represented in the accompanying engraving. The sculpture is much worn, but the head-dress of feathers, and portions of the rich attire, still remain. The face is well preserved, and has a dignified aspect. All the other jambs are decorated with sculptures of the same general character, and all open into a corridor six feet wide, extending around three sides of the building."* The interior of this building was ornamented with very elaborate but much obliterated carvings.

The sacred character of this remarkable structure is apparent at first glance, and it is equally obvious that the various sculptures must have some significance. The entrance between the two colossal serpents' heads reminds us at once of Gomera's description of the entrance to the temple of Quetzalcoatl in Mexico, which "was like unto the mouth of a serpent, and which was a thing to fear by those who entered in thereat." The circumstance that these heads are feathered, seems further to connect this temple with the worship of that divinity. But in the figures sculptured upon the jambs of the entrances, and which, Mr. Stephens observes, were of the same general character throughout, we have further proof that this structure was dedicated to a serpent divinity. It will be observed that the dignified personage there represented is accompanied by a feathered serpent, the folds of which are gracefully arranged behind the figure, and the tail of which is marked by the rattles of the rattle-snake,—the distinguishing mark of the monumental serpent of the continent, whether represented in the carvings of the mounds, or in the sculptures of Central America. This temple, we may therefore reasonably infer, was

* *Stephens' Yucatan*, vol. ii. p. 314.

sacred to the benign Quetzalcoatl, or a character corresponding to him, whose symbolical serpent guarded the ascent to the summit, and whose imposing representation was sculptured on its portals. This inference is supported by the fact that, in the Mexican paintings, the temples of Quetzalcoatl are indicated by a serpent entwined around or rising above them, as in the following example from the Codex Borgianus, in Kingsborough, fol. 33.

Fig. 49. Temple of Quetzalcoatl, from a Mexican Mss.

The entire painting represents a priest making a sacrifice by fire.

But this is not all. We have already said that amongst the *Itzáes*, "holy men," the founders of *Chichen-itza*, and afterwards of *Mayapan*, there was a character corresponding, in many respects, with Quetzalcoatl, named Ku Kulcan, or Cuculcan. Torquemada, quoted by Cogolludo, asserts that this was but another name for Quetzalcoatl.* Cogolludo himself speaks of Ku Kulcan as "one who had been a great captain among them," and was afterwards worshipped as a god.

* *Hist. Yucatan*, p. 197.

Herrara states that he ruled at Chichen-itza; "that all agreed that he came from the westward, but that a difference exists as to whether he came before or afterwards, or with the Itzaes. But," he adds, "the NAME *of the structure at Chichen-itza*, and the events of that country after the death of the lords, show that Cuculcan governed with them. He was a man of good disposition, not known to have had wife or children, a great statesman, and therefore looked upon as a god, he having contrived to build another city in which business might be managed. To this purpose they pitched upon a spot eight leagues from Merida, where they made an enclosure of about an eighth of a league in circuit, being a wall of dry stone, with only two gates.* *They built temples, calling the* GREATEST *of them Cuculcan.* Near the enclosure were the houses of the prime men, among whom Cuculcan divided the land, appointing towns to each of them.

"This city was called Mayapan, (the standard of Maya,) the Mayan being the language of the country. Cuculcan governed in peace and quietness, and with great justice, for some years, when, having provided for his departure, and recommended to them the good form of government which had been established, he returned to Mexico the same way he came, making some stay at Chanpotan, where, as a memorial of his journey, he erected a structure in the sea, which is to be seen to this day."†

We have here the direct statement that the principal structure at Mayapan, which will shortly be described, was called *Cuculcan;* and from the language of Herrara, italicised above, the conclusion is irresistible that the principal structure at Chichen-itza was also called by the same name. These are extremely interesting facts, going far to show that the figure represented in the "Castillo," and which we have identified, upon other evidence, as being that of a personage corresponding to Quetzalcoatl, is none other than the figure of the demi-

* Mr. Stephens found traces of these walls, but of greater extent than here stated. See *Travels in Yucatan*, vol. i. p. 131.

† *Herrara, Hist. America*, vol. iv. pp. 162, 163.

god Ku Kulcan, or Cuculcan, to whose worship the temple was dedicated, and after whom it was named.

If we consult the etymology of the name Ku Kulcan, we shall have further and striking evidence in support of this conclusion. Ku in the Mayan language means *God*, and *can*, *serpent*. We have, then, Ku *Kul*can, God-*Kul*-Serpent, or Serpent God. What Kul signifies it is not pretended to say, but we may reasonably conjecture that it is a qualifying word to *can*, serpent. *Kukum* is *feather*, and it is possible that by being converted into an adjective form, it may change its termination into *Kukul*. The etymology may therefore be, *Kukumcan Feather-Serpent*, or *Kukulcan Feathered Serpent*. We, however, repose upon the first explanation, and unhesitatingly hazard the opinion that, when opportunity is afforded of ascertaining the value of *Kul*, the correctness of our conclusions will be fully sustained.

And here we may also add that the etymology of Kinchahan, the name of the principal God of the Mayas, and corresponding to *Tonacatlcoatl* of Mexico, *is precisely the same* with that of the latter. *Kin* is *Sun* in the Mayan language, and *Chahan*, as every one acquainted with the Spanish pronunciation well knows, is nothing more than a variation in orthography for *Cään* or *Can*, *Serpent*.* Kin Chahan, Kincaan, or Kincan, is therefore Sun Serpent.†

We have said that Quetzalcoatl may be regarded as the incarnation of Tezcatlipoca, or Tonacatlcoatl, corresponding to the Buddha of the Hindus. This observation was based upon the coincidences in their origin, character, and teachings. But there are some remarkable coincidences between the temples dedicated to the worship of these two great teachers,—or, perhaps we should say, between the religious structures of Central America and Mexico, and those of Hindustan, and the

* I have had the Mayan name for serpent pronounced to me by several Mayan Indians, and find that it is *Chahan*, *Cha-han or Cään*.

† Mr. McCulloh, on the authority, at second hand, of Ayeta, states (*Res.*, p. 318) that Ku Kulcan was represented with a wheel of fire. This was the symbol of the principal war-god, *Kak Upacat*, who was supposed to carry a shield of fire. *Kak* means fire.—(*Cogulludo*, p. 196.)

islands of the Indian Archipelago, which deserve attention. Some of these will be noticed in this connection.

From the top of the lofty temple at Chichen-itza, just described, Mr. Stephens saw, for the first time, groups of columns or upright stones, which, he observes, proved, upon examination, to be among the most remarkable and unintelligible remains he had yet encountered. "They stood in rows of three, four, and five abreast, many rows continuing in the same direction, when they collectively changed and pursued another. They were low, the tallest not more than six feet high. Many had fallen, in some places lying prostrate in rows, all in the same direction, as if thrown down intentionally. In some cases they extended to the bases of large mounds, on which were ruins of buildings and colossal fragments of sculptures, while in others they branched off and terminated abruptly. I counted three hundred and eighty, and there were many more; but so many were broken, and lay so irregularly, that I gave up counting them."

Those represented by Mr. Stephens, in his plate, occur in immediate connection with the temple above described, and enclose an area nearly four hundred feet square.*

In the third volume of the Transactions of the Royal Asiatic Society is an account of the ruined temples of the ancient city of *Anarájapura*, (situated in the centre of the island of Ceylon,) by Capt. Chapman, of the British army. The remarkable character of these ancient structures, and the decided resemblances which they sustain to those of Central America, and particularly to the group of Chichen-itza, justify a somewhat detailed notice of them.

According to the native records, Anarájapura was, for a period of thirteen hundred years, both the principal seat of the religion of the country, and the residence of its kings. It abounded in magnificent buildings, sculptures, and other works of art, and was, as it still is, held in the greatest veneration by the followers of Buddha, as the most sacred spot on the island.

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* "*Travels in Yucatan*," vol. ii. p. 312.

"At this time," says Capt. Chapman, "the only remaining traces of the city consist of nine temples; of two very extensive tanks; of several smaller ones in ruins; of groups of pillars, and of portions of walls, which are scattered over an extent of several miles. The nine temples are still held in great reverence, and are visited periodically by the Buddhists. They consist first of an enclosure, in which are the sacred trees called the *Bogaha;* the *Thousand Pillars*, called *Lowá Maha Páya;* and the seven mounds or *Dagobas*, each one of which has a distinct name given it by its founder."

The temple of Bo Malloa, especially sacred to Buddha, is of granite, and consists of a series of four rectangular terraces, faced with granite, rising out of each other, and diminishing both in height and extent, upon which are situated the altars and the sacred Bogaha trees, or trees of Buddha, a detailed account of which cannot be given here. The total height of the terraces is about twenty feet, and the extent of the largest thirty paces by fifteen. These terraces are ascended by flights of steps. At the foot of the principal flight are slabs of granite, placed perpendicularly, upon which figures are boldly sculptured; and between them is a semicircular stone, with simple mouldings, let in the ground. Upon the east of the building projects a colossal figure of Buddha. Another similar, but smaller structure, is placed a little to the eastward of that first described. Both are surrounded by a wall, enclosing a space one hundred and twenty-five paces long by seventy-five wide, within which are planted a variety of odoriferous trees.

A few paces to the eastward of this enclosure are the ruins of the "*Thousand Pillars.*" These consisted originally of 1600 pillars, disposed in a square. The greater part are still standing; they consist, with few exceptions, of a single piece of gneiss in the rough state in which they were quarried. They are ten or twelve feet above the ground; twelve inches by eight square, and about four feet from each other, but the two in the centre of the outer line differ from the rest, in being of hard blue granite, and in being more carefully finished. These pillars were said to have been covered with *chunam* (plaster), and

thus converted into columns, having definite forms and proportions. There is a tradition that there was formerly, in the centre of this square, a brazen chamber, in which was contained a relic held in much veneration. A few paces from this was a single pillar of gneiss, in a rough state, which was from fourteen to sixteen feet high.

Captain Chapman observes, that structures, accompanied by similar groups of columns, exist on the opposite, or continental coast. The temples of Rámiseram, Madura, and the celebrated one of Seringham, have each their "Thousand Pillars." In Rámiseram the pillars are arranged in colonnades of several parallel rows, and these colonnades are separated by tanks or spaces occupied by buildings, in the manner indicated by Mr. Stephens, at Chichen-itza. Some of these pillars are carved; others are in their rough state, or covered with plaster. In Madura the pillars are disposed in a square of lines, radiating in such a manner that a person placed in the centre can see through in every direction. This square is on a raised terrace, the pillars rude, and only about eight feet high. At Seringham the pillars also form a square.

The *dagobas*, occurring in connection with the temple of Buddha and the Thousand Pillars, at Anarájapura, deserve a notice, as they correspond in many respects with some of the structures at Chichen. They are of various dimensions, and consist generally of raised terraces or platforms, of great extent, surrounded by mounds of earth, faced with brick or stone, and often crowned with circular, dome-shaped structures. The base is usually surrounded by rows of columns. They vary from fifty to one hundred and fifty feet in height. The *dagobas*, of intermediate size, have occasionally a form approaching to that of a bubble; but in general they have the form of a bell. They constitute part of the Buddhist temples, almost without exception.* We have in the character of these sin-

* Mr. Crawfurd describes the Buddhist temple of Kadu, in Java, called *Boru Budu*, as follows:—"It is a square building, of a pyramidal shape, ending in a dome. It embraces the summit of a small hill, and consists of a series of six square, ascending walls, with corresponding terraces: three circular rows of latticed cages

gular columns and their arrangement in respect to each other, and the pyramidal structures in connection with which they are found, a most striking resemblance between the ruins of Chichen-itza, in Central America, and Anarájapura, in Ceylon*; —between the temples of Buddha and those of Quetzalcoatl, or some corresponding character. The further coincidences which exist between the sacred architecture of India and Central America, will be reserved for another place. We cannot, however, omit to notice here the structure at Chichen-itza, designated as the *Caracol*, both from its resemblance to the dagobas of Ceylon, and its connection with the worship of the Serpent Deity. Mr. Stephens describes it as follows:—

"It is circular in form, and is known by the name of the *Caracol*, or Winding Staircase, on account of its interior arrangements. It stands on the upper of two terraces. The lower one measures in front, from north to south, two hundred and twenty-three feet, and in depth, from east to west, one hundred and fifty feet, and is still in good preservation. A grand staircase, forty-five feet wide, and containing twenty steps, rises to the platform of this terrace. On each side of the staircase, forming a sort of balustrade, rest the entwined bodies of *two gigantic serpents*, three feet wide, portions of which are still in place; and amongst the ruins of the staircase a gigantic head, which had terminated, at one side, the foot of the steps. The platform of the second terrace measured eighty feet in front, and fifty-five in depth, and is reached by another staircase forty-two feet wide, and having sixteen steps. In the centre of the steps, and against the wall of the terrace, are the remains of a pedestal six feet high, on which probably once stood an idol.*

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of hewn stone, in the form of bee-hives; and finally, of the dome above mentioned, which, though wanting the apex which once covered it, is still twenty feet high. The height of the whole building is 116 feet, and it is 526 feet square at the base. There is no concavity, except in the dome. The hill is, in fact, a sort of nucleus for the temple, and has been cut away and fashioned for its accommodation. The outer and inner side of each wall is covered with a profusion of sculpture. The dome is altogether unoccupied, and seems always to have been so. There are four entrances, facing the cardinal points."—(*Crawfurd's Ind. Archg.*, vol. ii. p. 197.)

* Pedestals occupying precisely similar positions are common in the temples of India.

On the platform, fifteen feet from the last step, stands the building. It is twenty-two feet in diameter, and has four small doorways, facing the cardinal points.* Above the cornice, the roof sloped off so as almost to form an apex. The height, including the terraces, is little short of sixty feet. The doorways give entrance to a circular corridor five feet wide. The inner wall has four doorways, smaller than the others, and standing intermediately in respect to them. These doors give entrance to a second circular corridor, four feet wide, and in the centre is a circular mass, apparently of solid stone, seven feet six inches in diameter; but in one place, at the height of eleven feet from the floor, was a small square opening, which I endeavored to clear out, but without success. The roof was so tottering that I could not discover to what this opening led. The walls of both corridors were plastered and ornamented with paintings, and both were covered with the triangular arch."†

Mr. Stephens also found at Mayapan, which city, as we have seen, was built by KU KULCAN, the great ruler and demi-god of Chichen-itza, a dome-shaped edifice, of much the same character with that here described. It is the principal structure here, and stands on a mound thirty feet high. The walls are ten feet high to the top of the lower cornice, and fourteen more to the upper one. It has a single entrance towards the west. The outer wall is five feet thick, within which is a corridor three feet wide, surrounding a solid cylindrical mass of stone, nine feet in thickness. The walls have four or five coats of stucco, and were covered with remains of paintings, in which red, yellow, blue, and white were distinctly visible. On the south-west side of the building was a double row of columns, eight feet apart, though probably, from the remains around, there had been more, and by clearing away the trees others might be found. They were two feet and a half in diameter.‡ We are not informed upon the point, but presume

* Compare with description of the temple of Buddha, in preceding note.

† *Stephens' Yucatan*, vol. ii. p. 298.

‡ *Ib.*, vol. i. p. 137. It will not be forgotten that, according to Herrara, the principal structure at Mayapan was called after the demi-god of that name.

that the columns were arranged, in respect to the structure, in the same manner with those accompanying the dagobas of Ceylon, or the mounds of Chichen-itza. These coincidences are certainly remarkable, but less extraordinary than some others which have been pointed out elsewhere.

Among the ruins at Chichen, are none more remarkable than that called by the natives "*Eglesia*," or the Church. It is described by Mr. Stephens as consisting of "two immense parallel walls, each two hundred and seventy-five feet long,

Fig. 50. Stone Ring at Chichen-itza.

thirty feet thick, and placed one hundred and twenty feet apart. One hundred feet from the northern extremity, facing the space between the walls, stands, on a terrace, a building thirty-five feet long, containing a single chamber, with the front fallen, and rising among the rubbish, the remains of two columns elaborately ornamented; the whole interior wall being exposed to view, covered from top to bottom with sculptured figures in bas-relief, much worn and faded. At the southern end also, placed back a hundred feet, and correspond-

ing in position, is another building, eighty-one feet long, in ruins, but also exhibiting the remains of two columns richly sculptured. In the centre of the great stone walls, exactly opposite each other, and at the height of thirty feet from the ground, are two massive stone rings, four feet in diameter, and one foot one inch thick; the diameter of the hole is one foot seven inches. On the rim and border are sculptured two entwined serpents, as shown in the preceding engraving.*

It will be observed that one of the serpents is feather-headed, while the other is not. May we regard them as allusive to the Serpent God and the Serpent Goddess of the Aztec mythology? Mr. Stephens is disposed to regard the singular structure here described as a Gymnasium or Tennis Court, and supports his opinion by a quotation from Herrara. It seems to us much more probable that, with the other buildings of the group, this had an exclusively sacred origin. However that may be, the entwined serpents are clearly symbolical, inasmuch as we find them elsewhere, in a much more conspicuous position, and occupying the first place among the emblematic figures sculptured on the aboriginal temples.

Immediately in connection with this singular structure, and constituting part of the eastern wall, is a building, in many respects the most interesting visited by Mr. Stephens, and respecting which, it is to be regretted, he has not given us a more complete account. It requires no extraordinary effort of fancy to discover in the sculptures and paintings with which it is decorated, defaced as they are, the pictured records of the teachings of the deified Ku Kulcan, who instructed men in the arts, taught them religion, and instituted government. Here are represented processions of figures, covered with ornaments, and carrying arms. One of the inner chambers is covered, says Mr. Stephens, "from the floor to the arched roof, with designs in painting, representing in bright and vivid colors human figures, battles, horses, boats, trees, and various scenes in domestic life." These correspond very nearly with the representations on the walls of the ancient Buddhist tem-

* *Stephens' Yucatan*, vol. ii. p. 304.

ples of Java, which are described by Mr. Crawfurd as being covered with designs of "a great variety of subjects, such as processions, audiences, religious worship, battles, hunting, maritime and other scenes."*

Among the ruins of Uxmal, is a structure closely resembling the *Eglesia* of Chichen. It consists of two massive walls of stone, one hundred and twenty-eight feet long, and thirty in thickness, and placed seventy feet apart. So far as could be made out, they are exactly alike in plan and ornament. The sides facing each other are embellished with sculpture, and upon both remain *the fragments of entwined colossal serpents, which run the whole length of the walls*. In the centre of each facade, as at Chichen, were the fragments of a great stone ring, which had been broken off, and probably destroyed.† It would therefore seem that the emblem of the entwined serpents was significant of the purposes to which these structures were dedicated. The destruction of these stones is another evidence of their religious character; for the conquerors always directed their destroying zeal against those monuments, or parts of monuments, most venerated and valued by the Indians, and which were deemed most intimately connected with their superstitions.

Two hundred feet to the south of this edifice is another large and imposing structure, called *Casa de las Monjas*, House of the Nuns. It stands on the highest of the terraces, and is reached by a flight of steps. It is quadrangular in form, with a court-yard in the centre. This is two hundred and fourteen by two hundred and fifty-eight feet. "Passing through the arched gateway," says Mr. Stephens, "we enter this noble court-yard, with four great facades looking down upon it, each ornamented from one end to the other with the richest and most elaborate carving known in the art of the builders. The facade on the left is most richly ornamented, but is much ruined. It is one hundred and sixty-three feet long, and is distinguished *by two colossal serpents entwined*, running through and encompassing

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* *Crawfurd's Ind. Archg.*, vol. ii. p. 203.

† *Stephens' Yucatan*, vol. i. p. 298. *Norman's Rambles*, p. 156.

nearly all the ornaments throughout its entire length. At the north end, where the facade is most entire, the tail of one serpent is held up nearly over the head of the other, and has an ornament upon it like a turban, with a plume of feathers. There are marks upon the extremity of the tail, probably intended to represent the rattlesnake, with which the country abounds. The lower serpent has its monstrous jaws wide open, and within there is a human head, the face of which is distinctly visible on the stone. The head and tail of the two serpents at the south end of the facade are said to have corresponded with those at the north, and when the whole was entire, in 1836, the serpents were seen encircling every ornament of the building. The bodies of the serpents are covered with feathers. Its ruins present a lively idea of the 'large and very well-constructed buildings of lime and stone' which Bernal Diaz saw at Campeachy, 'with figures of serpents and idols painted on their walls.'"* Mr. Norman mentions that the heads of the serpents were adorned with plumes of feathers, and that the tails showed the peculiarity of the rattlesnake.†

The eastern facade, opposite that just described, is less elaborately, but more tastefully ornamented. Over each doorway is an ornament representing the Sun. In every instance there is a face in the centre, with the tongue projected, surmounted by an elaborate head-dress; between the bars there is also a range of lozenge-shaped ornaments, in which the remains of red paint are distinctly visible; and at each end is a serpent's head, with the mouth open. The ornament over the principal doorway is much more complicated and elaborate, principal of that marked and peculiar style which characterizes the highest efforts of the builders.‡

The central figure, with the projecting tongue, is probably that of the Sun, and in general design coincides with the cen-

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* *Stephens' Yucatan*, vol. i. p. 302.

† *Trav. in Yucatan*, p. 162.

‡ *Stephens' Yucatan*, vol. i. p. 306. These ornaments sustain some resemblance to those discovered by M. de Orbigny over the entrances to the ruined temple of Tiaguanico, near Lake Titicaca, in Peru.—(*Atlas*, plate ii.) According to M. de Orbigny, they are emblematic representations of the sun and the condor, his messenger.

tral figure sculptured on the great calendar stone of Mexico, and with that found by Mr. Stephens on the walls of Casa No. 3, at Palenque, where it is represented as an object of adoration. The protrusion of the tongue signified, among the Aztecs, ability *to speak*, and denoted life or existence. Among the Sclavonian nations, the idea of vitality was conveyed by ability *to eat;* as it is by *to breathe* among ourselves, and *to walk* among the Indians of the Algonquin stock.

Although Central America was occupied by natives independent of those of Mexico proper, yet some of them (as those inhabiting the Pacific coast, as far south as Nicaragua,) were descended directly from them, and all had striking features in common with them. Their languages were in general different, but cognate; their architecture was essentially the same; and their religion, we have every reason for believing, was not widely different, though doubtless that of the south was less ferocious in its character, and not so generally disfigured by human sacrifices. We may therefore look with entire safety for common mythological notions, especially when we are assured of the fact that, whatever its modifications, the religion of the continent is essentially the same; and especially when we know that whatever differences may have existed amongst the various nations of Mexico and Central America, the elements of their religion were derived from a common Toltecan root.

Fig. 51. Cohuatl, Sign of the Fifth Day of the Mexican Month.

CHAPTER IX.

SCULPTURES OF THE SERPENT IN MEXICO, CENTRAL AMERICA, AND FROM THE MOUNDS; SUPERSTITIOUS REGARD FOR SERPENTS AMONG THE AMERICAN ABORIGINES.

The monuments of Mexico representing the serpent are very numerous, and have been specially remarked by nearly every traveller in that interesting country. The symbol is equally conspicuous in the ancient paintings. The great temple of Mexico, says Acosta, was "built of great stones in fashion of snakes tied one to another, and the circuit was called *coatepantli*, which is *circuit of snakes*."* Duran, in his inedited volume, informs us that this temple was expressly built by the first Montezuma. "for all the Gods," and hence called *Coatlan*, literally "serpent place." It contained, he also informs us, the temple or shrine of Tezcatlipoca, Huitzlipochtli, and Tlaloc, called Coateocalli, "Temple of the Serpent."† Says Bernal Diaz, in his account of the march of Cortez to Mexico, "We to-day arrived at a place called Terraguco, which we called the town of the serpents, on account of the enormous figures of those reptiles which we found in their temples, and which they worshipped as gods."

It cannot be supposed that absolute serpent worship, a sim-

* "*Natural and Morall Historie of the Indies*," p. 361; *Clavigero*, vol. ii. p. 80.

† "It appearing to Montezuma that they lacked a temple which should commemorate all the gods that were adored in those countries, and moved with religious zeal, he commanded that a temple should be built, embracing that of Tezcatlipoca or Huitzlipochtli, called Coatlan; that is to say, 'Place of all the Gods,' in which were put their statues and figures, in great courts or in fixed buildings."—(Lib. ii. cap. 58.)

ple degraded adoration of the reptile itself, or Fetishism, such as is said to exist in some parts of Africa, prevailed in Mexico. The serpent entered into their religious systems only as an emblem. It is nevertheless not impossible, on the contrary extremely probable, that a degree of superstitious veneration attached to the reptile itself. According to Bernal Diaz, living rattlesnakes were kept in the great temple of Mexico as sacred objects. He says: "Moreover, in that accursed house they kept vipers and venomous snakes, who had something at their tails which sounded like morris-bells, and these are the worst of vipers. They were kept in cradles and barrels, and in earthen vessels, upon feathers, and there they laid their eggs, and nursed up their snakelings, and they were fed with the bodies of the sacrificed, and with dogs' meats."* It should be remarked that Diaz was little disposed to look with complacency upon the religion of the Mexicans, or whatever was connected with it, and that his prejudices were not without their influence on his language. His relation, nevertheless, is essentially reliable.

Mr. Mayer has figured several of the monumental serpents of Mexico, one of which is here presented. It will be seen that it represents a feathered rattlesnake coiled, as if encircling a column.†

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* Charlevoix (*Hist. Paraguay*, vol. i. p. 110) relates that Alvarez, in one of his expeditions into Paraguay, found a town in which was a large tower or temple, "the residence of a monstrous serpent which the inhabitants had chosen for a divinity, and which they fed with human flesh. He was as thick as an ox, and seven and twenty feet long." This account seems somewhat apochryphal, although it is not impossible that literal serpent worship may have existed among some of the savage tribes of South America.

† In the city of Mexico, says Mr. Mayer, I constantly saw serpents, carved in stone, in the various collections of antiquities. The one represented in the cut exists in the court-yard of the University of Mexico, and is carved with exquisite skill.—(*Mayer's Mexico*, p. 32.) "The rattlesnake," says Mr. Bullock, "was an object of veneration and worship among the Mexicans, and its representations are very commonly met with among the remains of their ancient idolatry. * * * The finest that is known to exist is to be seen in the deserted part of the cloister of the Dominican convent, opposite to the palace of the Inquisition. It is coiled up in an irritated erect position, with the jaws extended, in the act of gorging an elegantly dressed female, who appears in the mouth of this enormous reptile crushed and lacerated."

FIG. 52. SERPENT CARVED IN BASALT, IN THE COURT-YARD OF THE UNIVERSITY OF MEXICO.

Vasquez Coronado, Governor of New Gallicia, (as the northern territories of New Spain were then called,) wrote to the Viceroy Mendoza in 1539, concerning the unknown regions still beyond him to the northward. His account was chiefly based upon the fabulous relation of the friar Marco Niza, and is not entirely to be relied upon. In this letter he mentions that "in the province of *Topira* there were people who had great towers, and temples covered with straw, with small round windows, filled with human skulls, and before the temple a great round ditch, the brim of which was compassed with a serpent made of various metals, which held its tail in its mouth, and before which men were sacrificed."

Mr. Mayer also found other serpents in the same collection with that figured above, in the court-yard of the University of Mexico, which are represented in the following engravings.

Fig. 53. Feathered Serpents, Mexico.

Du Paix has given many examples of the carvings representing the snake, which he found in his Antiquarian Explorations in Mexico. FIG. 54, was found near the ancient city of Chochimilco, and represents a snake artificially coiled, carved from a block of porphyry. "Its long body is gracefully entwined, leaving its head and tail free. There is something

FIG. 54. SERPENT CARVED IN PORPHYRY, FROM CHOCHIMILCO, MEXICO.

showy in the execution of the figure. Its head is elevated and curiously ornamented; its open mouth exhibits two long and pointed fangs; its tongue, which is unusually long, is cloven at the extremity like an anchor; its body is fancifully scaled, and its tail, covered with circles, ends with three rattles. The snake was a frequent emblem with the Mexican artists. The flexibility of its figure rendering it susceptible of an infinite diversity of position, regular and irregular, they availed themselves of this advantage, and varied their representations of it without limit and without ever giving it an unnatural attitude."

Near Quauhquechúla Du Paix found another remarkable sculpture of the serpent, carved in black basalt, "and so entwined, that the space within the folds of its body forms a font sufficiently large to contain a considerable quantity of water. The body of the reptile is spirally entwined, and the

head probably served as a handle to move it. It is decorated with circles, and the tail is that of a rattlesnake."

Fig. 55. Serpent carved in Basalt, Mexico.

Du Paix also found at Tepeyaca, "In a quarter of the town called St. Michael Tläixegui (signifying in the Mexican language the cavity of the mountain), the serpent carved in red porphyry, below represented. It is of large dimensions, in an attitude of repose, and coiled upon itself in spiral circles, so

Fig. 56. Serpent found at Tepeyaca, Mexico.

as to leave a hollow space or transverse axis in the middle. The head, which has a fierce expression, is armed with two long and sharp fangs, and the tongue is double, being divided longitudinally. It is to be regretted that the head has been somewhat mutilated. The entire surface of the body is ornamented or covered with broad and long feathers, and the tail terminates in four rattles. Its length, from the head to the extremity of the tail, is about twenty feet, and it gradually

diminishes in thickness. This reptile, the monarch or giant of its species, was in pagan times a deity greatly esteemed under the name of Quetzalcoatl, or Feathered Serpent. It is extremely well sculptured, and there are still marks of its having been once painted with vermilion."

But the symbolical feathered serpent was not peculiar to Mexico and Yucatan. In the recent explorations made by the author in Nicaragua, he has several times encountered it. Near the city of Santiago de Managua, the capital of the republic, situated upon the shores of Lake Managua or Leon,

Fig. 57. Painted Serpent on the Rocks near Managua, Nicaragua.

and near the top of the high volcanic ridge which separates the waters flowing into the Atlantic from those running into the Pacific, is an extinct crater, now partially filled with water, forming a lake nearly two miles in circumference, called Nihapa. The sides of this crater are perpendicular rocks, ranging from five hundred to eight hundred feet in height. There is but one point where descent is possible. It leads to a little space, formed by the fallen rocks and *debris*, which permits a foothold for the traveller. Standing here, he sees above him, on the smooth face of the cliff, a variety of figures, executed by the aborigines, in red paint. Most conspicuous amongst them

is the feathered serpent, coiled, and ornamented as in the foregoing engraving.

The original is about four feet in diameter. Upon some of the other rocks were found paintings of the serpent, *perfectly corresponding* with the representations in the Dresden MS. copied by Kingsborough, and confirming the conjectures of Humboldt and other investigators, that this MS. had its origin to the southward of Mexico. The figure here copied was supposed, by the natives who had visited it, to represent the sun. A few years ago, large figures of the sun and the moon were visible upon the cliffs, but the section upon which they were painted was thrown down by the great earthquake of 1838. Parts of the figures can yet be traced upon the fallen fragments.*

It is a singular fact, that many of the North American Indian tribes entertain a superstitious regard for serpents, and particularly for the rattlesnake. Though always avoiding, they never destroyed it, "lest," says Bartram, "the spirit of the reptile should excite its kindred to revenge."†

According to Adair, this fear was not unmingled with veneration. Charlevoix states that the Natchez had the figure of a rattlesnake, carved from wood, placed among other objects upon the altar of their temple, to which they paid great honors.‡ Heckwelder relates that the Linni Linape called the rattlesnake "grandfather," and would on no account allow it to be destroyed.§ Henry states that the Indians around Lake Huron had a similar superstition, and also designated the rattlesnake as their "grandfather." He also mentions instances in which offerings of tobacco were made to it, and its parental care solicited for the party performing the sacrifice.‖ Carver also mentions an instance of similar regard on the part of a Menominee Indian, who carried a rattlesnake constantly with

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* We have not much evidence of the existence of Serpent worship in Peru. The Sabianism of that country was of the simplest form. We are nevertheless vaguely informed in Purchas (part iv. p. 1478) "that the Peruvians worshipped snakes, and kept them pictured in their temples and houses."

† *Travels*, p. 261.

‡ *Voyage*, vol. ii. p. 258.

§ *Account of the Delawares*, p. 245.

‖ *Travels*, p. 176.

him, "treating it as a deity, and calling it his great father."* A portion of the veneration with which the reptile was regarded, in these cases, may be referred to that superstition so common among the savage tribes, under the influence of which every thing remarkable in nature was regarded as a "medicine" or mystery, and therefore entitled to respect. Still there appears to be, lurking beneath all, the remnant of an Ophite superstition of a different character, which is shown in the general use of the serpent as a symbol of incorporeal powers, of "Manitous" or spirits. Mr. James, in his MSS. in the possession of the N. Y. Hist. Soc., states that the Menomonees translate the *manitou* of the Chippeways by *ahwahtoke*, which means emphatically *a snake*. "Whether," he continues, "the word was first formed as a name for a surprising or disgusting object, and thence transferred to spiritual beings, or whether the extension of its signification has been in an opposite direction, it is difficult to determine." Bossu also affirms that the Arkansas "believe in the existence of a great spirit, which they adore under the form of a serpent."† In the North-west it was also a symbol of evil power. Its various applications, as also some of the legends connected with it, will be noticed in another connection. (*See note P, at end of Chapter.*)

In the mounds of the West have been found various sculptures of the serpent, and amongst them the following. It represents a coiled rattlesnake, and is carved in a very compact, cinnamon-colored sandstone. The original is six and a fourth inches long, one and three-eighths broad, and one-fourth of an inch thick. The workmanship is delicate, and the characteristic features of the rattlesnake are perfectly represented. The head unfortunately is not entire, but enough remains to show that it was surmounted by some kind of *feather work*, resembling that so conspicuously represented in the sculptured monuments of the South. It was found carefully enveloped in sheet copper, and under circumstances which render it certain that it was an object of high regard and perhaps of worship.

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* *Travels*, p. 43.

† *Travels in Louisiana*, vol. ii. p. 107.

Several others were found in the same mound, but much broken and defaced by fire.

Notwithstanding the striking resemblances which have been pointed out, in the elementary religions of the old and new worlds, and the not less remarkable coincidences in their symbolical systems, we are scarcely prepared to find in America

Fig. 57. Sculptured Serpent from the Mounds.

that specific combination which fills so conspicuous a place in the early cosmogonies and mythologies of the East, and which constitutes the basis of these investigations:—namely, the compound symbol of the Serpent and the Egg. It must be admitted that, in the few meagre and imperfect accounts which we have of the notions of cosmogony entertained by the American nations, we have no distinct allusion to it. The symbolism is far too refined and abstract to be adopted by wandering, savage tribes; and we can only look for it, if at all, among the more civilized nations of the central part of the continent, where religion and mythology ranked as an intelligible system. And here we have at once to regret and reprobate the worse than barbarous zeal of the Spanish conquerors, who, as we have elsewhere said, not content with destroying the pictured records and overturning and defacing the primitive monuments of these remarkable nations, distorted the few traditions which they recorded, so as to lend a seeming support to the fictions of their own religion; and invested the sacred rites of the aborigines with horrible and repulsive features, so as to furnish, among bigots like themselves, some apology for their savage cruelty.*

*Not only were orders given by the first Bishop of Mexico, the infamous Zumarraga, for the burning of all the Mexican MSS. which could be procured, but all persons were discouraged from recording the traditions of the ancient inhabitants.

So far, therefore, from having a complete and consistent account of the beliefs and conceptions of those nations, to which reference may be had in inquiries of this kind, we have only detached and scattered fragments, rescued by later hands from the general destruction. Under such circumstances we cannot expect to find parallel evidences of the existence of specific conceptions; that is to say, we may find certain representations clearly symbolical, and referring to the cosmogony, mythology, or religion of the primitive inhabitants, and yet look in vain, among the scanty and distorted traditions, and few mutilated pictured records which are left us, for collateral support of the significance which reason and analogy may assign to them.

It is not assumed to say that any distinct representation of the Serpent and the Egg exists amongst the monuments of Mexico or Central America; what future investigations may disclose, remains to be seen. If, until the present time, we have remained in profound ignorance of the existence of the grand monument under notice,* in one of the best populated

FIG. 59. SCULPTURED SERPENT AND EGG, FROM COPAN.

states of our confederacy, what treasures of antiquity may yet be hidden in the fastnesses of the central parts of the continent? Yet, among the many singular monuments discovered by Mr. Stephens at Copan, is one, (an engraving of which is herewith given,) of a very remarkable character, which he de-

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* Among the extraordinary laws of Spain was one prohibiting "lawyers, surgeons, literati, heretics," etc., comprehending all persons who had not received a license at Seville, from passing to America.—(*Kingsborough*, vol. iv. p. 269.)

nominates an altar, for no other reason, it would seem, than because it was found near one of those strange monolinths which invest the ruins of Copan with so profound an interest.

It is rather vaguely described as circular, with two grooves on the top, three feet high, and five feet six inches in diameter.*

It is evident from the engraving that the stone is egg-shaped, and that it is entwined by a rattlesnake, the distinctive features of which are plainly exhibited. The grooves spoken of by Mr. Stephens seem to encircle the stone, and it is conjectured are designed to represent, in some rude way, the coils of the serpent, the rattles of which are so conspicuously shown. The under portion of the stone, which seems to be imbedded in the earth and rubbish, may display the design more clearly.† We may here repeat that the monolinths of Copan were, perhaps, connected with the worship of the primeval principles, under that modification known as Phallic worship, and indicate (under this hypothesis) notions corresponding with those elsewhere illustrated by the Serpent and the Egg.

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* *Travels in Central America*, vol. i. p. 157.

† Among the ornaments sculptured in relief upon the ruined temple of *Zaya*, in Yucatan, is the one presented in the accompanying engraving.

Fig. 60.

It represents some monstrous animal, probably a serpent, which sustains a globe on its back.—(*Stephens' Yucatan*, vol. ii. p. 21.)

NOTES TO CHAPTER IX.

(P.)

It will not be out of place to refer here to a tradition of a great serpent, which is, to this day, current amongst a large portion of the Indians of the Algonquin stock. It affords some curious parallelisms with the allegorical relations of the old world. The Great Teacher of the Algonquins, Manabozho, (to whose character and attributes an extended reference has already been made,) is always placed in antagonism to a great serpent, a spirit of evil, who corresponds very nearly with the Egyptian Typhon, the Indian Kaliya, and the Scandinavian Midgard. He is also connected with the Algonquin notions of a deluge; and as Typhon is placed in opposition to Osiris, or Apollo, Kaliya to Surya, or the Sun, and Midgard to Wodin, or Odin, so does he bear a corresponding relation to Manabozho. The conflicts between the two are frequent; and although the struggles are sometimes long and doubtful, Manabozho is usually successful against his adversary. One of these contests involved the destruction of the earth by water, and its reproduction by the powerful and beneficent Manabozho. The tradition in which this grand event is embodied was thus related by *Kah-ge-ga-gah-bowh*, a chief of the Ojibways; and though its substance has often been presented, it has never before been published in its full and perfect form. And I may mention that, in all of its essentials, it is recorded by means of the rude pictured signs of the Indians, and scattered all over the Algonquin territories. For a fac simile copy of this curious record, see the "American Review" for November 1848.

ALGONQUIN TRADITION OF THE EVIL SERPENT.

One day, returning to his lodge from a long journey, Manabozho missed from it his young cousin, who resided with him; he called his name aloud, but received no answer. He looked around on the sand

for the tracks of his feet, and he there, for the first time, discovered the trail of Meshekenabek, the serpent. He then knew that his cousin had been seized by his great enemy. He armed himself, and followed on his track; he passed the great river, and crossed mountains and valleys to the shores of the deep and gloomy lake now called Manitou Lake, Spirit Lake, or the Lake of Devils. The trail of Meshekenabek led to the edge of the water.

At the bottom of this lake was the dwelling of the serpent, and it was filled with evil spirits, his attendants and companions. Their forms were monstrous and terrible, but most, like their master, bore the semblance of serpents. In the centre of this horrible assemblage was Meshekenabek himself, coiling his volumes around the hapless cousin of Manabozho. His head was red as with blood, and his eyes were fierce, and glowed like the fire. His body was all over armed with hard and glistening scales, of every shade and color.

Manabozho looked down upon the writhing spirits of evil, and he vowed deep revenge. He directed the clouds to disappear from the heavens, the winds to be still, and the air to become stagnant over the lake of the manitous, and bade the sun shine upon it with all its fierceness; for thus he sought to drive his enemy forth to seek the cool shadows of the trees that grew upon its banks, so that he might be able to take vengeance upon him.

Meantime, Manabozho seized his bow and arrows, and placed himself near the spot where he deemed the serpents would come to enjoy the shade. He then transformed himself into the broken stump of a withered tree, so that his enemies might not discover his presence.

The winds became still, the air stagnant, and the sun shone hot on the lake of the evil manitous. By-and-by the waters became troubled, and bubbles rose to the surface, for the rays of the sun penetrated to the horrible brood within its depths. The commotion increased, and a serpent lifted its head high above the centre of the lake, and gazed around the shores. Directly another came to the surface, and they listened for the footsteps of Manabozho, but they heard him nowhere on the face of the earth, and they said, one to the other, "Manabozho sleeps." And then they plunged again beneath the waters, which seemed to hiss as they closed over them.

It was not long before the lake of manitous became more troubled than before; it boiled from its very depths, and the hot waves dashed wildly against the rocks on its shores. The commotion increased, and soon Meshekenabek, the Great Serpent, emerged slowly to the surface, and moved towards the shore. His blood-red crest glowed with a

deeper hue, and the reflection from his glancing scales was like the blinding glitter of a sleet-covered forest, beneath the morning sun of winter. He was followed by all the evil spirits, so great a number that they covered the shores of the lake with their foul, trailing carcasses.

They saw the broken, blasted stump into which Manabozho had transformed himself, and suspecting it might be one of his disguises, for they knew his cunning, one of them approached, and wound his tail around it, and sought to drag it down. But Manabozho stood firm, though he could hardly refrain from crying aloud, for the tail of the monster tickled his sides.

The Great Serpent wound his vast folds among the trees of the forest, and the rest also sought the shade, while one was left to listen for the steps of Manabozho.

When they all slept, Manabozho silently drew an arrow from his quiver; he placed it in his bow, and aimed it where he saw the heart beat against the sides of the Great Serpent. He launched it, and with a howl that shook the mountains and startled the wild beasts in their caves, the monster awoke, and, followed by its frightened companions, uttering mingled sounds of rage and terror, plunged again into the lake. Here they vented their fury on the helpless cousin of Manabozho, whose body they tore into a thousand fragments; his mangled lungs rose to the surface, and covered it with whiteness. And this is the origin of the foam on the water.

When the Great Serpent knew that he was mortally wounded, both he and the evil spirits around him were rendered tenfold more terrible by their great wrath, and they rose to overwhelm Manabozho. The water of the lake swelled upwards from its dark depths, and, with a sound like many thunders, it rolled madly on his track, bearing the rocks and trees before it with resistless fury. High on the crest of the foremost wave, black as the midnight, rode the writhing form of the wounded Meshekenabek, and red eyes glared around him, and the hot breaths of the monstrous brood hissed fiercely above the retreating Manabozho. Then thought Manabozho of his Indian children, and he ran by their villages, and in a voice of alarm bade them flee to the mountains, for the Great Serpent was deluging the earth in his expiring wrath, sparing no living thing. The Indians caught up their children, and wildly sought safety where he bade them. But Manabozho continued his flight along the base of the western hills, and finally took refuge on a high mountain beyond Lake Superior, far towards the north. There he found many men and animals, who had fled from the flood that already covered the valleys and plains, and even the highest hills. Still the waters contin-

ued to rise, and soon all the mountains were overwhelmed, save that on which stood Manabozho. Then he gathered together timber, and made a raft, upon which the men and women, and the animals that were with him, all placed themselves. No sooner had they done so, than the rising floods closed over the mountain, and they floated alone on the surface of the waters. And thus they floated for many days, and some died, and the rest became sorrowful, and reproached Manabozho that he did not disperse the waters and renew the earth, that they might live. But, though he knew that his great enemy was by this time dead, yet could not Manabozho renew the world unless he had some earth in his hands wherewith to begin the work. And this he explained to those that were with him, and he said that were it ever so little, even a few grains of earth, then could he disperse the waters, and renew the world. Then the beaver volunteered to go to the bottom of the deep, and get some earth, and they all applauded her design. She plunged in; they waited long, and when she returned, she was dead; they opened her hands, but there was no earth in them. Then, said the otter, "will I seek the earth:" and the bold swimmer dived from the raft. The otter was gone still longer than the beaver, but when he returned to the surface, he too was dead, and there was no earth in his claws. "Who shall find the earth," exclaimed all those on the raft, "now that the beaver and the otter are dead?" and they desponded more than before, repeating, "Who shall find the earth?" "That will I," said the muskrat, and he quickly disappeared between the logs of the raft. The muskrat was gone very long, much longer than the otter, and it was thought he would never return, when he suddenly rose near by, but he was too weak to speak, and he swam slowly towards the raft. He had hardly got upon it, when he too died from his great exertion. They opened his little hands, and there, closely clasped between the fingers, they found a few grains of fresh earth. These Manabozho carefully collected and dried them in the sun, and then he rubbed them into fine powder in his palms, and, rising up, he blew them abroad upon the waters. No sooner was this done than the flood began to subside, and soon the trees on the mountains were seen, and then the mountains and hills emerged from the deep, and the plains and the valleys came in view, and the waters disappeared from the land, leaving no trace but a thick sediment, which was the dust that Manabozho had blown abroad from the raft.

Then it was found that Meshekenabek, the Great Serpent, was dead, and that the evil manitous, his companions, had returned to the depths of the lake of spirits, from which, for the fear of Manabozho, they never

more dared to come forth. And in gratitude to the beaver, the otter, and the muskrat, those animals were ever after held sacred by the Indians, and they became their brethren, and they never killed nor molested them until the medicine of the stranger made them forget their relations, and turned their hearts to ingratitude

FIG. 61. FROM A MEXICAN TERRA-COTTA, IN THE MUSEUM OF THE LOUVRE, PARIS.

CHAPTER X.

SERPENTINE STRUCTURES IN THE OLD WORLD; ABURY; STANTON DREW; MERVALE; KARNAC; STUKELEY'S EXPOSITION; SIMILAR WORKS AT PORTSMOUTH, OHIO.

I HAVE elsewhere shown that, as at this day, Christian temples are often built in the form of a cross; so in primitive times sacred structures were constructed in the form of predominant religious symbols.* I have also indicated the rationale of the practice, which precludes the necessity of entering upon it here.

"It is well known," says Sir R. C. Hoare, in his observations on the great serpentine structure of Abury, in England, "that the serpent was held in great veneration by the ancients, who considered it as the symbol of the Deity, and an emblem of eternity. As such it has been variously expressed on ancient sculptures and medals in various parts of the globe. Temples were also constructed in the form of that animal, and called *Draconlia;* and Stukeley supposes that an allusion is made to a similar temple, in the following passage of Pausanias: "In the road between Thebes and Glisas, you may see a place encircled by select stones, which the Thebans call the *Serpent's Head.*"

And the same author mentions another circle of stones on the river Thymarrus; "Est e lapidibus septum, *peribolos lithon.*"† Stukeley adds, that "*dracontia* was a name among

* Consult the chapter on "THE SYMBOLISM OF TEMPLES," in my work on the "*Aboriginal Monuments of New York,*" "Smithsonian Contributions to Knowledge," vol. ii.

† *Hoare's Ancient Wiltshire*, vol. ii. p. 67.

FIG. 62. GREAT SERPENTINE STRUCTURE, AVEBURY, ENGLAND.

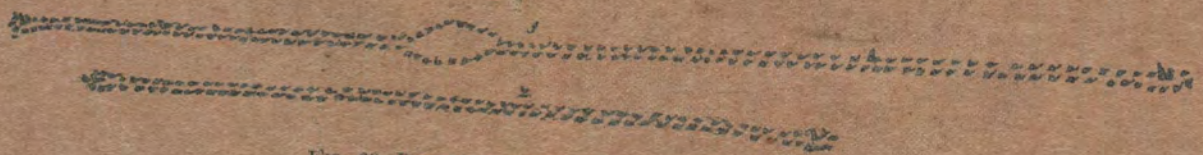

FIG. 63. PARALLELITHA AT MERVALE ON MORETON, ENGLAND.

the first learned nations for the very ancient sort of temples of which they could give no account, nor very well explain their meaning upon it." And Deane conceives, that the Æolian Python, which Media passed in her flight from Attica to Colchis, as described by Ovid,

> "Æoliam Pitanen lævâ de parte reliquit,
> Factaque de saxo longi simulachra Draconis,"*

was no other than a serpentine temple.† Quotations from ancient authors, generally understood as referring to structures of this character, might be greatly multiplied, but they would be only interesting as going to establish their antiquity. (*See Note Q, at end of Chapter.*)

FIG. 62, which is copied from Mr. Deane's work on "Serpent Worship," is not strictly accurate in all of its details, but sufficiently so to answer the object of its introduction. It is a plan of the Great Serpentine Temple of ABURY, England. This temple is situated upon the downs of Wiltshire, twenty-six miles northward from the celebrated ruins of Stonehenge, and is one of the most imposing, as it certainly is one the most interesting, monument of the British Islands. It was first accurately described by Dr. Stukeley, in his celebrated work published in 1743, under the title of "*Abury, a Temple of the British Druids.*" It was subsequently minutely examined by Sir R. C. Hoare, whose account is published in his splendid work, "*Ancient Wiltshire.*" Stukeley was the first to detect the design of the structure, and his conclusions have been sustained by the observations of every antiquary who has succeeded him.

The temple of Abury consisted originally of a grand circumvallation of earth, 1400 feet in diameter, enclosing an area of upwards of twenty-two acres. It has an inner ditch, and the height of the embankment, measuring from the bottom of the ditch, is seventeen feet. It is quite regular, though not an exact circle in form, and has four entrances placed at unequal distances

* *Ovid. Met.* vii, 357.

† *British Archæologia*, vol. xxv. p. 226; *Bryant's Myth.*, vol. ii. p. 216.

apart, though nearly at right angles to each other. Within this grand circle were originally two double or concentric circles, composed of massive upright stones: a row of large stones, one hundred in number, was placed upon the inner brow of the ditch. Extending upon either hand from this grand central structure, were parallel lines of huge upright stones, constituting, upon each side, avenues upwards of a mile in length. These formed the body of the serpent. Each avenue consisted of two hundred stones. The head of the serpent was represented by an oval structure, consisting of two concentric lines of upright stones; the outer line containing forty, the inner eighteen stones. This head rests on an eminence known as Overton or Hakpen Hill,* from which is commanded a view of the entire structure, winding back for more than two miles to the point of the tail, towards Bekhampton.

About midway, in a right line between the extremities of the avenues, is placed a huge mound of earth, known as Silbury Hill. It measures about 2000 feet in circumference, and has a perpendicular height of one hundred and seventy feet. It is truncated, with a level area of upwards of one hundred feet in diameter on its summit. It covers about five acres of ground; and is supposed by some, Dr. Stukeley among the number, to be a monumental structure erected over the bones of a King, or Arch-Druid; by others to be the centre of a grand Astronomical Scheme, of which the temples of Abury and Stonehenge, with their dependencies, are but parts.†

It should be remarked that however British antiquaries may differ in other respects, they all unite in recognising in Abury a representation of the serpent, and an exclusively sacred origin. Stukeley supposes the entire structure to correspond to the sacred hierogram of the Egyptians, the circle or globe, the serpent, and the outspread wings.‡

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* *Hakpen*, in the old British dialects signified, *Hak*, Serpent, and *pen*, head, i. e. Head of the Serpent.—(*Stukeley, Abury*, p. 32; *Deane's "Serpent Worship,"* p. 331, etc.)

† "*The Druidical Temples of the County of Wilts*, London, 1846," by Rev. E Duke, M. A., in support of the latter hypothesis.

‡ "The plan upon which Abury was built is that sacred hierogram of the

There are a number of other monuments in the British islands, less imposing it is true than that of Abury, but of a similar character. Borlase describes one of these situated in Cornwall, as follows: "It may be conjectured, from a variety of circumstances, that the Druids had some veneration for the Serpent. There is a mound thrown up on one side of Karnbrê Hill (a place remarkable for Druidical monuments) in a serpentine form, and in the centre of its volute there stand two tall stones; by which work one would imagine that if the Druids intended it not as a symbol of something divine (which is not unlikely), yet that a work of so uncommon an appearance must have been, in some way or another, subservient to their superstitions."

"The parallelitha of Dartmoor," of which FIG. 63, Nos. 1 and 2 are plans, says a writer in the Archæologia, "furnish us with an interesting variety of Dracontia. Their peculiarity is, that the avenues are straight, and the temples in pairs. At Merivale bridge, four miles from Tavistock, on Moreton-hampstead road, is a remarkable group. It consists, or rather consisted, of four temples, two parallelitha and two circles. The Dracontia form a pair of parallel avenues, running east and west, and one hundred and five feet apart. They are narrow, and the longest 1143 feet. The longer one had an oval in the centre and a circle at each end. The shortest avenue is 792 feet, and terminates in a circle. There are other temples at Dartmoor, of the same description, but not so extensive. On the brook-side are two avenues parallel to each other, running east and west, which may be traced for 300 and 180 feet respectively. They are forty feet apart, and each is terminated at the east end by a circle, thirty feet in diameter, enclosing a cairn or mound."*

Egyptians and other ancient nations, the circle and the snake. The whole figure is the serpent, circle, and wings. By this they meant to picture out, as well as they could, the nature of the Divinity. The circle meant the supreme fountain of all being, the Father; the Serpent that divine emanation from him which was called the Son: the wings that other divine emanation from thence, which was called Spirit, the Anima Mundi."—(*Stukeley's Abury*, p. 32.)

* *British Archæologia*, vol. xxv. p. 198.

Mr. Deane describes a number of other serpentine temples found in various parts of Great Britain. That of Stanton Drew (Fig. 64) he notices as follows. "The plan of Stanton Drew is that of the Ophite hierogram, where the serpents emerge from the circle. The central circle, or rather oval, is

Fig. 64. Serpentine Stone Temple, Stanton Drew, England.

three hundred and seventy-eight feet by three hundred and forty-five feet in diameter. It originally consisted of thirty stones. About forty yards to the east of the great oval is a small circle, ninety-six feet in diameter, with which it is connected by an avenue of considerable curvation. The average width of the avenue is about thirty feet. The third curvilinear area is four hundred and fifty feet to the south-west of the central oval, and is one hundred and twenty-nine feet in diameter."*

The same author mentions several other monuments of this kind, and amongst them the extensive remains of Shap in Westmoreland. This is supposed to have been a serpent temple, and to have extended upwards of seven miles. The extremity which is supposed to represent the head, corresponds in shape with that of the great serpent of Ohio. It is described as a "*wedge-shaped area, having the angles of the base rounded off, and the base itself bounded by a slightly curved line, its vortex opening into the parallelithon.*"

A similar feature is to be observed at the end of one of the avenues connected with the great work in Kentucky, opposite

* *British Archæologia*, vol. xxv. p. 198.

the mouth of the Scioto River. (See "*Ancient Monuments of Mississippi Valley*," Plate XXVIII.)

But the most wonderful structure of the kind yet discovered is the gigantic temple of KARNAC in Brittany. The serpentine character of this great work is now well established. It consists of seven parallel rows of huge upright stones, which, following the sinuous course of the structure, can yet be traced for upwards of eleven miles, and it is believed it formerly extented thirteen miles in length. The stones are placed from twelve to fifteen feet apart laterally, and from thirty to thirty-three feet apart longitudinally. Some of these are of vast size, measuring from twenty to twenty-five feet in length above the ground, by twelve feet in breadth and six in thickness; and are estimated to weigh from one hundred to one hundred and fifty tons each. The number of stones originally comprised in the work is estimated by Mr. Deane, who made a careful survey of the ruins, at upwards of *ten thousand*. The line of this vast parallelithon is designedly crooked or serpentine, although maintaining a general direction from east to west; and the height of the stones is so graduated as to convey (in the opinion of Mr. Deane) the idea of *undulation*, thereby rendering the resemblance to a vast serpent more complete and obvious. In connection with this structure is an eminence, partly natural and in part artificial (corresponding to Silbury Hill at Abury) called Mount St. Michael, from which a general view of the great serpentine temple is commanded. "It is not improbable," observes our author, "that upon this eminence was kindled the sacred fire which represented the participation of the solar deity in the rites of the Ophite god."

The worship to which this rude but stupendous temple was appropriated, in common with the others above noticed, is generally believed to have been that of the Sun, of which the serpent was a common or correlative symbol. The evidences upon which this belief is founded are numerous and conclusive; but it is impossible to enter into them here. The God Hu of the Ancient Britons, whose worship is traditionally connected with the sacred structures of Abury and Stonehenge, and who is styled by

the bards, "the glancing Hu," "the gliding King," and "the dragon ruler of the world," is no other than Bel, Belinus, or THE SUN.*

It has already been suggested that the Portsmouth Works, at the mouth of the Scioto River, in Ohio, had an analogous design with the serpentine structures just described. A recurrence to plate XXVIII. of the "Ancient Monuments of the Mississippi Valley," will now better enable the reader to estimate the value of the suggestion. As in the great temple of Abury, the principal group has in this instance a central circle, within and in connection with which are various minor works of a mysterious character. Instead of the two inner circles of

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* This deity, says Davies, in his "*Mythology of the Druids*," (p. 122), was represented in a car drawn by serpents, and his priests were called *Adders* (p. 210). This is supported by a poem of Taliessin, translated by Davies in his Appendix No. 6, in which is the following enumeration of the Druid's titles:

"I am a *Druid;* I am an *Architect;* I am a *Prophet;*
I am a SERPENT."

One of the Bardic poems quoted by Mr. Deane, identifies the God Hu and BELI, or the Sun:—

"The gliding king, before the fair one,
Retreats upon the veil that covers the huge stones;
Whilst the Dragon moves round over
The places which contain vessels
Of drink offerings;
Whilst the drink offering is in the golden horns;
Whilst the golden horns are in the hand;
Whilst the knife is upon the chief victim;
Sincerely I implore thee, O victorious BELI!"

Davies observes that there appears to have been a living serpent introduced in these ceremonies as a symbol of the God.—(*Appendix* No. 11.)

The superstition of the Britons, in respect to the *Anguinum* or Serpent Egg, was observed as long ago as Pliny, and will recur at once to the mind of the well informed reader.

It has been conjectured that the belief of the lower orders of the Irish population, that St. Patrick banished all the snakes from Ireland by his prayers, had its origin in the circumstance that this worthy evangelized the country, and overturned the superstition of the serpent worshippers.

It is perhaps worthy of remark that, as the priests of the "gliding Hu" were called *Adders* or Serpents, so too the Priestess of Delphi was called the *Pythia* from her deity Python.

stones, we have two embankments of earth, of a horseshoe form. Instead of a Silbury Hill, as at Abury, or a Mount St. Michael, as at Karnac, we have a natural eminence modified by art, from the top of which the eye commands a complete view of the central group and the avenues leading from it on either hand. The avenues have very nearly the same relative position as at Abury, although they do not connect directly with the circle. They have similar *undulations* (if the term is admissible), and one of them, which is, however, interrupted in its course by the Ohio River, terminates in a circular work, composed of concentric embankments of earth, much larger, it is true, but generally corresponding with that which forms the head of the Abury serpent on Hakpen Hill. These coin-

FIG. 65. ANCIENT WORK, IN KENTUCKY, OPPOSITE PORTSMOUTH, OHIO.

cidences are remarkable, but it is not claimed that they establish an identity of design: that is to say, it is not clearly apparent that the Portsmouth work was intended to represent a serpent. It nevertheless bears a close resemblance to that class of serpentine structures above described, and was undoubtedly devoted to analogous purposes.

The work indicated by the letter A in Plate XXVIII. of "Ancient Monuments of the Mississippi Valley," an enlarged plan of which is given above, FIG. 65, seems also to partake of this character. It is situated upon the Kentucky side of the Ohio River, opposite the old mouth of the Scioto River, about two miles below the town of Portsmouth, Ohio. The terrace on which it is situated is elevated some fifty feet above the first bottom, and extends back to the hills, which, at this point, are some distance from the river. The main body of the work occupies a very beautiful level, somewhat ascending from the east. The wings are on equally beautiful levels,

except that they are broken at two or three points by ravines. The principal work is an exact rectangle, eight hundred feet square. The walls are about twelve feet high, by thirty-five or forty feet base, except on the east, where advantage is taken of a rise of ground, so as to elevate them about fifty feet above the centre of the area. The most singular features of this structure are its outworks, which consist of parallel walls leading to the north-east and south-west. They are exactly parallel to the sides of the main work, and are each 2100 feet long, making the extent of the entire structure 5000 feet, or a little less than one mile. There are some mounds and smaller outworks connected with this group; of these I have given a minute description in the "Ancient Monuments of the Mississippi Valley," to which the inquirer is referred for further information.

On the hypothesis that this work is serpentine in its design, the termination of the upper avenue may be plausibly supposed to be designed to represent the head of the reptile.

NOTE TO CHAPTER X.

(Q.)

Some writers upon the subject of Serpentine temples, or Dracontia, have not hesitated in asserting that the Python of Delphi, the Dragon of Colchis, and the "Dragon of the Hesperides," were not fabulous but real monsters, neither serpents nor dragons, but serpent temples and dracontia. It has even been suggested (*Deane, Brit. Archg.*, vol. xxv. p. 226,) that the "Dragon of the Hesperides" was none other than the great serpentine temple of Karnac, itself! In the the same catalogue have been classed the enormous dragons covering "acres" of territory, mentioned by Iphicrates, Strabo, Maximus Tyrius, and Posidonius, of which Bryant remarks that "they could only have been Ophite temples, enigmatically represented to excite admiration, being uniformly measured by land measures."

"Iphicrates," says Bryant, (*Myth.*, vol. ii. p. 135,) "relates that in Mauritania there were dragons of such extent that grass grew upon their backs. What can be meant under this representation but a dracontium, within whose precincts they encouraged verdure?"

Again: "It is said by Maximus Tyrius, (Dis. 8. c. vi. p. 85,) that Taxiles, a mighty prince of India, carried Alexander the Great to see a *dragon* which was sacred to Dionusus, and itself esteemed a god. It was of stupendous size, being in extent equal to *five acres*, and residing in a low deep place, walled round to a great height." * * * * "Similar to the above is the account given by Posidonius of a serpent which he saw in the plains of Macra in Syria. He says that it was about an acre in length, and of a thickness so remarkable that two persons on horseback, when they rode on opposite sides, could not see each other. Each scale was as big as a shield, and a man might ride in at his mouth." "One of the dragons in the neighborhood of Damascus, which, according to Nonnus, was overcome by Damascenus, an earth-born giant, is described as being *fifty acres* in extent."—(*Bryant's Anal.*, vol. ii. pp. 105, 142.)

CHAPTER XI.

THE SERPENT SYMBOL IN THE OLD WORLD.

As has been already observed, the symbolical worship of the serpent seems to have been nearly universal among the primitive nations of the earth. "It may be traced," says Tod, "wherever there existed a monument of civilization or humanity."* Perhaps no form of human superstition is more inexplicable; certainly none has attracted more attention with less satisfactory results. Its universality has been deemed by some to have resulted from the traditionary remembrance of the Serpent of Paradise: "for inasmuch," observes Deane, "as it was by the temptation of the serpent man fell, so by the adoration of the serpent it was the device of the devil he should continue to fall."† "Wherever the devil reigned," says Stillingfleet, "the serpent was held in some peculiar veneration." But whether we accept the scriptural tradition of "the fall" in a literal sense, or as an allegory referring to man's departure from the original religion, under the seductions of an unholy superstition, of which the serpent was the emblem, in either case the antiquity of the symbol is equally established.

We have seen that the serpent was a symbol corresponding with the sun, and, in common with that luminary, was emblematic of the primitive God and Goddess, or of the two principles of nature of which they were the impersonations. It further appears that the Supreme Unity, the great hermaphrodite first principle, the Cronus of Greece, and Kneph of Egypt, were also symbolized under the same form. Not only

* *Tod's Rajast'han*, vol. i. p. 580. † *Serpent Worship*, p. 36.

so, but it became associated with the principal hero-gods; Osiris, Taautus, Fohi, Buddha, Cadmus, Quetzalcoatl, Ku Kulcan, each possessed the serpent emblem. As the descendants or followers of these deified heroes, whole tribes and nations claimed the serpent as their father. The serpent also symbolized duration or eternity. This idea existed in America. The great century of the Aztecs was encircled by a serpent grasping its own tail; and the great calendar stone, like the "divine foot" of Buddha, is entwined by serpents bearing human heads in their distended jaws.

The serpent emblematized wisdom or knowledge; and it was perhaps under this acceptation that it became associated with the traditionary teachers of men, whose genial wisdom entitled them to divine honors.

As the Egyptian *Typhon*, the Hindu *Kaliya*, the Greek *Python*, and the Scandinavian *Midgard*, the serpent symbolized malignant force or evil power. It is the opinion of Humboldt, that this last idea existed among the Aztecs, and that the serpent here also, in some cases, symbolized the genius of evil, and was a real κακοδαίμων. This opinion derives some support from the Mexican paintings. Python is represented as having been slain by Apollo, the Sun; Typhon plunges into the sea to escape the wrath of the great father; Kaliya is slain by Vishnu in his incarnation of Chrishna (corresponding to the the fabled Apollo); and the Scandinavian Wodin thrusts Midgard to the bottom of the great deeps. In the Mexican paintings we find a great serpent frequently represented, cut in pieces by the great divinity Tezcatlipoca, the Sun. Humboldt* presents from the Codex Veletri a symbolical painting which represents a divinity decorated with the *amphisbæna*, and bearing on his head the *altonacatecoatl*, or distinctive crown of Tezcatlipoca. A broken vase, from which proceeds a serpent, is upon his back; in his right hand he holds a knife; and a second serpent, cut in pieces and bleeding, is before him. A third serpent, also cut in pieces, is represented in a chest full of water, which may be a hieroglyphic either of

* *Researches*, plate 15, No. 10.

a lake or the ocean, from which rises a plant; whence, crowned with flowers, emerges also the beautiful goddess, *Tzinteotl*, or Cinteotl, the Venus Aphrodite of Aztec mythology. There are some other figures connected with the group, which are not understood. Without venturing to assign any particular signification to this painting, or to the others of the same character, their frequent recurrence seems to justify the belief that they refer to some important event in the Aztec mythology; perhaps essentially corresponding in significance with that allegorically commemorated in the mythological fables of the East.

Various meanings have been assigned to the allegorical conflict between the sun and the serpent: and some have supposed it to refer to a contest between two religious systems, symbolized by the sun and the serpent; and that the ultimate identity in the significance of these symbols resulted from the fusion or coalescing of the respective superstitions. Others, claiming to take a more philosophical view, deem the myth allusive to natural events; "referring back," in the language of Humboldt, "to that traditionary state of things when the earth was covered with bogs, and, infested with snakes and other animals of gigantic bulk, was purified by the beneficent sun, which dried up the soil, and destroyed the aquatic monsters."* The state of things here contemplated, according to the revelations of modern science, must have existed long before the creation of beings as highly organized as man, and could not, therefore, form the basis of any tradition or allegory.

It is quite impossible here to indicate, in any adequate manner, the extent to which the serpent, either as a symbol or directly as an object of worship, entered into the superstitions and mythologies of the world. Long before Lucan apostrophized:

> "Vos quoque, qui cunctis innoxia Numina terris
> Serpitis, aurato nitidi fulgore, Dracones;"
> *Phars.* lib. ix. 727.

"You also, harmless deities, dragons sparkling with golden

* *Researches*, vol. i. p. 195.

lustre, who glide over the earth;" the reason of the superstitious regard in which the serpent was held, had been forgotten, and the reptile had become an arbitrary symbol of consecration. Thus Persius says,

"Pinge duos angues; pueri, sacer est locus."

"Paint two snakes, and the place is sacred." We can hardly hope, therefore, at this day, to discover the origin of the Ophite superstition. We must refer it back beyond the remotest historical and traditionary period, to the earliest era of the world.

The brazen serpent set up by Moses in the wilderness, had incense burned to it all the days of Samuel, David, and Solomon. It was finally broken in pieces by Hezekiah, who, instead of *nahash*, a serpent, called it contemptuously *nehushtan*, a brazen bauble. Hezekiah "removed the high places, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for *unto those days* the children of Israel did burn incense to it." (2 Kings, xviii. 4.) From this serpent, Tertullian asserts, the early sect of Christians called *Ophites* took their rise. They venerated also the serpent of Genesis, by whom they denied that sin was brought into the world; maintaining that it was a personification of the good principle, who instructed Eve in all the learning of the world which has descended to us. Epiphanius says, that the "Ophites sprung out of the Nicolaitans and Gnostics, who were so called from the *Serpent*, which they worshipped." "The Gnostics," he adds, "*taught that the ruler of the world was of a dracontic form.*" "*The Ophites*," he continues, "attribute *all wisdom* to the serpent, and say that he was the author of knowledge to men." They also preserved a live serpent in their sacred chest, and looked upon him as the *mediator* between them and God. Manes, in the third century, taught Serpent Worship in Asia Minor, under the name of Christianity, promulgating that "*Christ was an incarnation of the Great Serpent, who glided over the cradle of the Virgin Mary, when she was asleep, at the age of a year and a half.*"*

* Higgins' "*Celtic Druids*," p. 288; Tertullian "*De Præscript. Hæret.*" c. xlvii. p. 221; Bryant, *Anal.*, vol. ii. p. 218; Epiphanius, lib. i. tom. 3. p. 268; Faber, *Pagan Idol.*, vol. ii. 433; Deane, "*Serpent Worship*," pp. 86, 90.

The notion of the Gnostics, above mentioned, probably originated in the tradition which ascribed superior wisdom to that reptile. "Be ye *wise* as serpents," etc., was the injunction of Christ to his disciples.

The word which is translated *Seraph*, also signifies a serpent. *Seraphim* is the plural form.

It is said that in the ritual of Zoroaster, not only were serpents esteemed the first of gods and the superintendents of the world, but the great expanse of heaven and even nature itself were described under the symbol of a serpent.* (*See Note R, at end of Chapter.*) Certain it is that in the earlier monuments of Assyria, antedating the Persian empire, we find evidences of the adoration paid to the serpent.† But perhaps the most remarkable application of the serpent symbol, in that quarter of the world, and which has its counterpart in Egypt, is its combination with the circle, egg, or globe, and wings. This hierogram seems to have been allusive to the loftiest religious conceptions of the nations by whom it was adopted. It has given rise to much curious speculation, the general tenor of which cannot be unknown to the reader. It is not my purpose, at this time, to add anything upon the subject, further than to observe that this compound symbol demonstrates the high position which the serpent emblem occupied in the symbolical systems of the earliest historical ages of the world. In Egypt it appears upon every temple, and upon almost every monument, and has generally been regarded as an emblem of consecration.

Fig. 66. The Egyptian Heirogram of Serpents, Globe, and Wings.

The explanation of Hermes Trismegistus, (the thrice great Hermes,) who assumed the name of Thoth, in whose temple he

* *Bryant's Arch. Myth.* vol. ii. p. 203.
† *Layard's Nineveh*, vol. ii. p. 354.

officiated, is that the globe signified the simple essence of God, the serpents the vivifying, and the wings the penetrative power of God, pervading all things, and called Love; the whole representing the Supreme Being, in his character of Creator and Preserver. Hermes defines Deity to be "a circle whose centre is everywhere and whose circumference nowhere." It has also been suggested that the serpents are emblems of eternity; the wings, of the power which "brooded over the vast expanse of chaos;" and that the whole signifies simply the "Eternal Creator." But while conceding that the hierogram is allusive to the Supreme Deity of the Egyptians, I am convinced that there is a deeper significance concealed beneath it than has yet been explained; and that a further study of the primitive religions of the East will yet throw much new light upon its meaning. The fact that the *crux ansata*, the Taautic sign of life, is sometimes dependent from the necks of the serpents, should not be overlooked in attempting its solution.

This sacred compound emblem was not peculiar to Egypt,

FIG. 67. FROM THE TEMPLE OF NAKSHI RUSTAM, PERSIA.

but is to be found through Ancient Assyria, and, in a modified form, on the Persian temples. The monuments discovered by Mr. Layard, in what is supposed to be ancient Nineveh, are fruitful in representations of this symbol, which is regarded by that author as, in some way, allusive to the sun, and its powers.

FIG. 68. ORNAMENT OVER THE ENTRANCE TO AN ANCIENT TEMPLE AT OCOSINGO, MEXICO.

Amongst the numerous interesting monuments discovered by Mr. Stephens in Central America and Mexico, there are one or

two which bear an apparent representation of the same symbol; and although the resemblance is probably only accidental, yet it is sufficiently striking to deserve notice.

It is proper to observe that the accompaning engraving is, in part, a restoration of the original, which is broken. It is of stucco, and occurs over the doorway of an ancient temple at Ocosingo, Mexico.* It differs from the sacred hierogram of the East, in having no serpents surrounding the globe in the centre; but from its position, and the well attested fact, that all the ornaments of the Mexican and Central American temples had some significance, we are justified in ascribing to it a symbolical purport.

NOTE TO CHAPTER XI.

(R.)

Perhaps the Zoroastrian notions concerning the celestial serpent may have related simply to the zodiacal serpent; for one of the most important elements in the astro-theological machinery of ancient Sabianism, was the zodiac, which extends entirely round the heavens, and includes the orbits of the moon and all the planets. Each of its twelve divisions is marked by a peculiar configuration of asterisms, called a *sign*, the ancient names of which are still preserved, and are too well known to require enumeration. This part of the heavens appeared to the ancients to be the residence of the celestial deities. Herein it was supposed all the phenomena of nature were arranged, the seasons regulated, and the great work of vegetation directed. The march of their chief divinity symbolized by the physical Sun, in this circle, exhibited an accurate measure of time; and the signs distributed in the twelve divisions of the zodiac were characteristic of the different epochs of the year.

The annual passage of the sun, through the signs of the zodiac being in an oblique path, resembles, or at least the ancients thought so, the tortuous movements of the serpent; and the facility possessed by this

* *Stephens' Central America and Yucatan*, vol. ii. p. 259.

reptile of casting off his skin and producing out of itself a new covering every year, bore some analogy to the termination of the old year and the commencement of the new one. Accordingly, all the ancient spheres, —the Persian, Indian, Egyptian, Barbaric, and Mexican,—were surrounded by the figure of a serpent holding its tail in its mouth.

Mr. Duncan, who has given a very full and convincing exposition of the astro-theological system of Sabeism, (or Sabianism,) makes the subjoined observations on the celestial serpent. "The three autumnal signs were Libra, Scorpio, and Sagittarius, under the whole of which is extended the long constellation Serpentarius, or the man holding the serpent in his hands, otherwise called Ophiuchus and Æsculapius. In the same division of the heavens is placed the dragon of the Hesperides, appointed by Juno to protect the golden apples in her garden from the depredations of the daughters of Atlas. The very same reason, therefore, which induced the Sabeists to clothe the sun of the vernal equinox with the attributes of the ram and the bull, arrayed the sun of the autumnal equinox with the attributes of the celestial serpent, which projected itself totally through the three autumnal signs, or ninety degrees of the zodiac.

"It has been remarked that the four ages of the Sun, composed of the two equinoxes and the two solstices, were represented in paintings and statues by forms and lineaments descriptive of the four periods of human life, infancy, adolescence, manhood, and senility. Accordingly, the vernal Sun was the beardless Apollo, resplendent with the bloom and graces of yo[illegible]nd the autumnal Sun an aged man, with a bushy beard, leaning for support on a stick. Such was Æsculapius, the fabulous son of Apollo and the Pleiad Coronis, or in other words, the new form of the Sun about to ru[illegible]se the autumnal signs. Such was the figure of the solar god, in the last three months preceding the winter solstice, around whose body the folds of the autumal serpent were twisted, or sometimes round his staff, emblem of his decline, under the various names of Æsculapius, Serapis, Pluto, Cneph, and Esmun, for, *mutato nomine*, each of them was the Sun of the autumnal months. This explanation, clear, convincing, and irresistible in itself, and in all points consistent with the spirit of Sabeism, corresponds absolutely with the reply of the oracle, at Claros, when Apollo, who presided over that oracle, answered the interrogatory as to his nature in these words: 'I am Jupiter Ammonin Spring, and the black Pluto in Winter.'"—(*Religions of Profane Antiquity*, p. 306.)

CHAPTER XII.

CONCLUDING AND GENERAL OBSERVATIONS.

From what has been presented, it will be seen that the serpent symbol was of general acceptance in America, particularly among the semi-civilized nations; that it entered widely into their symbolic representations, and that its significance was essentially the same with that which attached to it among the early nations of the old continent. Upon the basis, therefore, of the identity which we have observed in the elementary religious conceptions of the Old and New World, and the striking uniformity in their symbolical systems, we feel justified in ascribing to the emblematic Serpent and Egg of Ohio a significance radically the same with that which was assigned to the analogous compound symbol among the primitive nations of the East. This conclusion is further sustained, as we have seen, by the character of some of the religious structures of the old continent, in which we find the symbolic serpent, and the egg or circle represented on a most gigantic scale. Analogy could probably furnish no more decisive sanction, unless by exhibiting other structures, in which not only a general correspondence, but an absolute identity should exist. Such an identity it would be unreasonable to look for, even among the works of the same people, constructed in accordance with a common design.

It may seem hardly consistent with the caution which should characterize researches of this kind, to hazard the suggestion that the symbolical Serpent and Egg of Ohio are distinctly allusive to the specific notions of cosmogony which prevailed among the nations of the East, for the reason that it is impossible to bring positive collateral proof that such notions

were entertained by any of the American nations. The absence of written records, and of impartially preserved traditions, we have already had ample reason to deplore; and unless further explorations shall present us with unexpected results, the deficiency may always exist. But we must remember that in no respect are men more tenacious than in the preservation of their rudimental religious beliefs and early conceptions. In the words of a philosophical investigator—"Of all researches that most effectually aid us to discover the origin of a nation or people whose history is involved in the obscurity of ancient times, none perhaps are attended with such important results as the analysis of their theological dogmas and their religious practices. To such matters mankind adhere with the greatest tenacity, which, though modified and corrupted in the revolution of ages, still retain features of their original construction, when language, arts, sciences, and political establishments no longer preserve distinct lineaments of their ancient constitutions."* A striking example of the truth of these remarks is furnished in the religion of India, which, to this day, notwithstanding the revolution of time and empire, the distractions of foreign and of civil wars, and the constant addition of allegorical fictions (more fatal to the primitive system than all the other causes combined), still retains its original features, which are easily recognisable, and which identify it with the religions which prevailed in monumental Egypt, on the plains of Assyria, in the valleys of Greece, among the sterner nations around the Caspian, and among their kindred tribes on the rugged shores of Scandinavia.

This tenacity is not less strikingly illustrated in the careful perpetuation of certain rites, festivals, and scenic representations, which originated in notions which have long since become obsolete, and are now forgotten. Very few of the attendants on the annual May day festival are aware that it is only a perpetuation of the vernal solar festival of Baal, and that the garland-hung pole was anciently a Phallic emblem.

* *McCulloch's American Researches*, p. 225.

If, in order to account for the identity of elementary beliefs which have already been pointed out as existing between the primitive religions of the two continents, we assume for the American nations an Asiatic origin, we may easily explain the existence hereof the symbolical serpent and egg as the representatives of common conceptions. If, on the other hand, we claim or admit that these elementary conceptions are inherent and absolute, or not necessarily derivative, the rationale of symbolism, as exhibited in the preceding pages, will enable us to account, in a reasonable manner, for a general coincidence in symbolic representations, if not in religious rites. It is not undertaken, at this stage of our inquiries, to express a preference for either of these hypotheses, certainly not to decide between them. If, in what has already been advanced, (and especially in the stress which has been laid on the necessary coincidences in man's moral and physical developments, resulting from the undeniable uniformity in his mental, moral, and physical constitution,) a leaning towards the latter hypothesis has been exhibited, it has been rather from a desire to avoid the error which has so generally characterized investigations of this kind, of indiscriminately receiving all resemblances and coincidences, actual or apparent, as evidences of connections, and necessarily involving dependence on communications remote or recent.*

It has already been remarked that the symbols which we find most common to widely separated nations, are usually those of an obvious character, and the concurrence is therefore no matter of surprise. Many, which at first glance appear to be most complicated and arbitrary, when we come to analyze them, are discovered to be exceedingly simple. The occurrence of the serpent symbol, however, hardly admits of the ordinary solution. We can easily understand how it might symbolize reproduction and time, and perhaps how it might

* "How rash," exclaims the cautious Humboldt, "to point out the group of nations on the old continent to which the Toltecs, Aztecs, Muyscas, and Peruvians present the nearest analogies; since these analogies are apparent in the traditions, the monuments, and customs which perhaps preceded the present division of Asiatics into Chinese, Hindus, and Mongols."—(*Researches*, vol. i. p. 25.)

emblematize evil force; but most of its applications, it must be confessed, if not arbitrary, are not easily accounted for. It may indeed be, as intimated by Sanchoniathon, that, being the most mysterious creature in nature, it was therefore chosen to symbolize things least understood. It is the fact that most of its applications seem essentially arbitrary, which gives peculiar interest to the circumstance of its great predominance on this continent, particularly in Mexico and Central America, where it had a symbolical significance, closely corresponding, if not identical, with that which it possessed in the early mythologies of the East. This fact also tends to establish a community of origin, or a connection or intercourse of some kind, between the primitive nations of the two continents; for it can hardly be supposed that a strictly arbitrary symbol should accidentally be chosen to express the same ideas and combinations of ideas, by nations of diverse origins and totally disconnected. Hence it is that the serpent claims so large a portion of our attention; for the more numerous and decided the coincidences between its various symbolical applications, the more plausible the hypothesis of a dependence, at some period or other, between the people of the old and new worlds.*

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* "We cannot justly conclude by arguments, preceding the proof of facts, that one idolatrous people must have borrowed their deities, rites, and tenets from another; since gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the frauds or follies of men, in countries never connected: but when features of resemblance too strong to have been accidental are observable in different systems of polytheism, without fancy or prejudice to color them and improve their likeness, we can scarcely help believing that some connection has in immemorial time subsisted between the several nations which have adopted them."—(*Sir William Jones, on the Gods of Greece, Italy, and India; Works*, vol. i. p. 229.)

Mr. McCulloh, after observing that, so far as physiology and philology are concerned, he has succeeded in discovering nothing which would identify the American nations with any of those of the old world, proceeds to say: "But in analyzing many parts of their institutions, but especially those belonging to their cosmogonal history, their religious superstitions, and astronomical computations, we have, in these abstract matters, found abundant proof to assert that there has been formerly a connection between the people of the two continents. Their communications, however, have taken place at a very remote period of time; for those matters in which they more decidedly coincide are undoubtedly those which belong to the earliest history of mankind."—(*Res.*, p. 416.) This author adds (p. 462) that, in their moral institutions and general habits, the coincidences which the American nations exhibit with those of the old world are apparently founded in the necessities of human life.

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